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THE AMERICAN JOURNAL OF EUGENICS

JULY, 1908



MOSES HARMAN

Do you believe we humans are as
important as pigs, potatoes and pups?
Do you believe that we, and even the
children, should know as much of our
history as we know of fishes, flowers
and frogs? Do you believe in better
eugenics, an elevated race any way?
Then send \$1.24 for American Journal
of Eugenics for one year and be in
the van of progress.

Main street, Los
Angeles, Calif.

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BOOKS FOR EUGENIST READERS

From the old office at 500 Fulton street, Chicago, we have received by freight more than four hundred pounds of books, pamphlets, files of *Eugenics* and files of "Lucifer the Light Bearer." Also by express from Chicago and from Denver, two large packages of books—altogether enough to make a good-sized Eugenist Library.

Prominent among bound volumes are the following:

"Tokology, a Book for Every Woman," by Dr. Alice B. Stockham. This large volume is in itself a library of most important knowledge for every mother or for every woman or girl who expects ever to become a mother. Price in very substantial and beautiful cloth binding, \$2.25; postage 15c.

"A Cityless and Countryless World," a treatise on "Co-operative Individualism," wherein or whereby the objects sought by many reformers through political action are believed to be much more easily and peacefully attainable through non-political methods. This is a large, well printed book, of about 450 pages, beautifully and substantially bound in red silk cloth. Price one dollar; postage 13 cents.

"Hilda's Home"; a Story of Woman's Trials and Triumphs in the effort to Emancipate Herself from Slavery in the Marital and Economic Relations. While the story called "Cityless and Countryless World" is ideal mainly (and yet believed to be eminently practical and practicable), the story called "Hilda's Home" is woven out of the life-experiences of the writer thereof, and of her intimate friends. Price in cloth \$1; postage paid.

"Ijain," The Evolution of a Mind. This, too, is the story of a real human life; a very remarkable life, that of the most distinguished Free-thinking woman, perhaps, of modern times, Lady Florence Dixie, born Douglas. Excellent binding and illustrations. Price \$1; postpaid.

"Cursed Before Birth"; Dr. J. H. Tilden; \$1; postpaid.

"Isola," a Drama of Sex, somewhat similar to Ibsen's "Doll's House"; by Lady Florence Dixie; \$1; postpaid.

The following are in paper covers:

"Social Question," a Discussion of the Conjugal and Marital Relations, by Dr. Juliet H. Severance and David Jones, editor of the "Olive Branch." Price 15 cents.

"Social Freedom," by Hulda L. Potter Loomis. Price 20 cents.

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THE AMERICAN JOURNAL OF EUGENICS

SUCCESSOR TO LUCIFER THE LIGHT-BEARER

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M. HARMAN, Editor and Publisher

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Whole No. 1103

HELPERS WANTED

In every town, city and hamlet in the United States, also in Canada, England other foreign countries, wherever the English language is spoken and read, co-operators are needed for the AMERICAN JOURNAL OF EUGENICS and for the literature distributed, advertised and sold by this office. Briefly stated the duties of helpers, coadjutors, workers, in the Eugenist movement are mainly these:

First, to solicit subscribers for the JOURNAL OF EUGENICS.

Second, to take orders for books and pamphlets sold at the office, 649 South Main street, Los Angeles.

Third, to see that the magazine is kept on sale at newsstands; also to see that it is found in all public libraries.

Fourth, to use and sell "stickers," a sample of which is found on another page, the object being to call attention to the Eugenist movement by placing a sticker, a small ad., on the back of every letter, card, pamphlet, leaflet, etc., etc., sent out or handled by the well-wishers of this most important of all human movements. Every subscriber to and every reader of the JOURNAL OF EUGENICS can help by using these stickers. Supplied from this office at cost of printing and mailing.

While many of our friends are now acting as agents without pay, if there are any who really cannot spare the time for such work a *liberal commission* will be paid in books or in cash to such as will devote their entire time, or a considerable part thereof, to the Eugenic work.

Certificates of agency will be forwarded to those who desire written or printed authority. Names of authorized representatives will also be printed in the magazine, from time to time.

Catalogues and leaflets for free distribution will be supplied as soon as the printer can get time to strike them off.

"My people perish for lack of knowledge," said the prophet of old. Will not our readers, everywhere lend a hand and bestir themselves to supply the need of saving knowledge to those who are willing to read and to hear?

Now is a good time to work.

The midsummer vacation gives leisure to read and to think.

Friends of Liberty and Progress! Friends of the Movement to secure better human institutions by first securing a better race of human beings, will you not rouse from your lethargy and lend a helping hand?

Let us "work while it is day, for the night cometh!"

Yours for the Revolution through Enlightened Evolution.

M. HARMAN.

EDITORIAL BRIEFS

TRIP OF SAN FRANCISCO

For more than a year I have been contemplating a trip up the coast to San Francisco, and perhaps further northward. Conditions hitherto have not seemed favorable to carrying out that plan. Now, however, having got things in fairly good shape, so far as the office of EUGENICS is concerned, I have decided to spend a few days, perhaps a few weeks, looking after the interests of the Eugenist movement in the northern metropolis of California, and possibly to extend my trip to Oregon and Washington. Nearly enough matter is now in type for the August EUGENICS, and with suitable help—which ought not to be hard to get, the work in the office can proceed in my absence nearly as well as when I am present. While definite arrangements have not yet been made, and while no one can tell what a day may bring forth, such is now the plan in contemplation for the greater part of the month of July. My address will not be changed. All letters of importance will be forwarded to me. Those concerning the ordinary grind of the office will be promptly attended to by my co-operators in Los Angeles.

OUR TITLE PAGE

The picture of the editor on title page of this issue is open to criticism from those who remember that it is only a few months since the same picture appeared in the same place. One reason for reprinting the picture is that there was too much *blank space* on the title page of the June issue. One bookseller explained his failure to sell the last number by saying the magazine “looked as though the *cover* had been torn off!” For the August number it is now hoped there will be engraved a *head* that will obviate the newsdealer’s objection, and also the criticism that the editor is too fond of seeing his own “counterfeit presentment” on the title page.

THE MEANING, SCOPE AND PURPOSE

Of the Eugenics movement will be better understood by reading the current issues of the JOURNAL OF EUGENICS than by reading any number of brief definitions, synopses or summaries of or on the subject. For instance, in this July, 1908, number under the head, “What They Say of Eugenics,” will be found selections from an address delivered by Dr. Dodge, before the late congress of the National Purity Association at Battle Creek, Mich., in which paragraphs are shown the appalling results of ignorance regarding the sex nature and the reproductive functions of the human being. These paragraphs show in language most striking and forceful, the need of Eugenic education for young and old.

As Dr. Dodge himself clearly intimates, it is not to the interest of the medical profession to give instruction that would prevent the awful consequences of ignorance concerning sex and parenthood. But it is encouraging to know that there are at least a few physicians who do not enact the role of the spider, in story of the “Spider and the Fly,” and who are in the business of healing for other and better reasons than simply the power and the pelf they can get out of it.

Among other articles in this issue that show the meaning, scope and purpose of the eugenics movement, may be mentioned "Denver School of Eugenics," also "Race Culture and Socialism," by Dr. C. W. Saleeby who, by the way, is recommended by Editor Bedborough as the ablest living exponent of the British Eugenist movement. The article is clipped from that most radical and progressive of English journals, treating on ethical questions, "The New Age."

Other articles longer or shorter, in this issue, will help the beginner to understand the objects and purposes of the world-wide Eugenist movement.

LOIS WAISBROOKER

The many friends of this pioneer among American teachers of eugenics will be interested to know that she is still hammering away, trying to beat a little saving knowledge of sex and of the tremendous consequences of ignorance in regard thereto, into the heads of her fellow human beings. Not long since she published a small book, entitled "Eugenics," consisting of a series of lessons to young and old on the uses and abuses of sex and its relation to parenthood. Later she has written and published a pamphlet called "Bible Truth Bursting It's Shell—that it may Express It's Larger Meaning." The price of the first named of these publications is \$1, and that of the second twenty-five cents. Those who have read "My Century Plant," "Perfect Motherhood," "Helen Harlow's Vow," etc., etc., will need no introduction to these later products of Mrs. Waisbrooker's busy hand and brain. Her present address is 335 N. Soth Ct., Chicago, Ill.

MORE PRESS CENSORSHIP

A letter from Freeman Knowles, editor of "The Lantern," Deadwood, S. D., together with a copy of the May 28 issue of that sterling exponent of freedom and justice, brings the information that Mr. Knowles has been "indicted and convicted in the Federal court of sending lewd, obscene and lascivious matter through the mail." In order to make his "defense before the people" Mr. Knowles reprinted the objectionable article in full that all may see the utter groundlessness of the accusation. The indicted editor feels sure that the real cause of the action against him is not the alleged violation of the postal regulation against "obscene literature," but his criticisms of the Roosevelt administration for its part in the prosecution against Haywood, Moyer and Pettibone. He does not intend to submit to or compromise with the prosecution against him but says he will "not pay twenty-five cents fine nor serve a minute in jail until the Supreme Court of the United States says I have to."

Whether it is wise to spend money and valuable time on lawyers and courts, in the hope of getting justice from them is very doubtful, as some of us see it who have been many times through the same Federal mill. "Federal courts are organized to *convict*," said a close observer of these courts, "not to secure justice to the citizen." The fact that the Supreme Court is habitually several years behind in its work would seem to indicate that the judges are in league with the lawyers whose interest

it is to keep their clients long waiting for a settlement of their claims. Some years ago I heard Justice Brewer of the Supreme "bench" say that he was then three years behind his docket.

MILITARY DESPOTISM

One of the noteworthy signs of the times is the sentence pronounced against a soldier of the United States army at San Francisco, by the general in command of that "department," a sentence of five years imprisonment because the soldier spoke to Emma Goldman, the noted lecturer on "Anarchy," and shook hands with her at one of her public meetings in that city. From reading reports of the case it would appear that the alleged offense consisted mainly in the fact that the soldier was dressed "in uniform" at the time he attended the meeting.

And thus it would seem that a man ceases to be a man and a citizen and becomes a mere machine, with no right to hold or to express an opinion different from that held by his superior officer, when once he enlists as a soldier in the United States army. That this incident has its value as showing "whither we are drifting" will readily be seen by every intelligent and thoughtful reader.

EXCHANGES

A few only of the exchanges to which EUGENICS is sent regularly have yet found out that we are *moving*, or have already moved, from 500 Fulton street, Chicago, to 649 S. Main street, Los Angeles. Among those that have found out this fact and have made a friendly notice thereof are "The Stuffed Club," Denver, Colo.; "The Public," Chicago; "Woman's Tribune," Portland, Oregon; "People's Press," Chicago; "Los Angeles Times Sunday Magazine"; "Phalanx," Los Angeles. If any others have mentioned our change of base I do not now recall the fact. To remind our contemporaries that EUGENICS, known for twenty-four years as "Lucifer the Light Bearer," is still alive—very much alive, a marked copy of this issue will be sent to each daily, weekly or monthly publication now on our exchange list, except those who have already noted our removal to the Pacific Coast. Any editorial courtesies extended to us by our brethren of the press will be gratefully appreciated and reciprocated by us.

SOMETHING ABOUT HABITS.

Man, the human animal, is said to be a bundle of habits. The same may be said of all living organisms whether animal or vegetable. What we call instinct in the horse, the dog, the elephant, the ant, the bee, the mosquito, is simply *racial* habit, acquired through countless ages of experience in the struggle for existence, organized existence, individualized existence.

The same of plant organisms; the same of human organisms, for while we try to discriminate, and to distinguish the human from the vegetable and lower animal by saying that man is governed by reason and not by instinct, the difference is simply in degree, not in kind. What we call reason is nothing more than evolved instinct, consciously exercised in-

stinct, both being derived from the same source,—the facts of experience, individual and racial, in the long, long struggle for individualized existence.

Prominent among the human habits,—but not distinctively human, we may mention:

- The eating habit;
- The air-breathing habit;
- The drinking habit;
- The sleeping habit;
- The reproducing habit;
- The fighting or warring habit;
- The growing-old-and-dying habit.

These habits we share with the beasts, birds and reptiles, but the human animal is addicted to certain habits that are not thus shared, among which may be mentioned:

- The clothes-wearing habit;

The toxin (poison) habit—including the habitual use of such toxins as alcohol, nicotine, cafein, theine, morphine, etc., etc.;

The worshipping habit—that is, the habit of bowing the head and bending the knee to authority, whether that authority be seen and known or unseen and unknown; whether it be loved or feared, loved *and* feared, or feared and *hated*.

The sexing habit—that is, the habit of exercising the sex function simply for sensuous gratification when reproduction is neither designed nor desired.

Concerning all these habits, and others that might be named, I purpose to have something to say in future numbers of our journal; for this time I wish to say a few words concerning the *ballotting* habit; that is to say, the habit, among Anglo-Saxons and others, of fighting for supremacy—fighting for the right to rule and rob, by shooting paper pellets at each other, called ballots, instead of shooting leaden or steel bullets, or, as in the olden time, fighting for the right to rule and rob by using fists, teeth, clubs, stones, spears, barbed or poisoned arrows, etc.

In this country the masculine or fighting half of the grown-up population indulge this balloting habit once in four years,—that is, while to keep from getting out of practice these fighters meet and fight over local matters much oftener, yet once every four years the entire fighting population is expected to turn out and take part in a grand national balloting “scrimmage” to see who shall be king for the next four years, and to see which of the two or three power-loving parties or factions shall enjoy the “spoils of office,” the “loaves and fishes” of office, the salaries and perquisites or privileges that are supposed to belong of right to the victors in the said quadrennial battle at and around the ballot boxes.

At this writing a large and very costly convention is being held in the city of Chicago composed of delegates elected at what are called “primaries,” which are preliminary battles fought in the various states—

delegates who are expected to name the American king for the next four years.

Since this article was begun the Chicago convention has gone through the form of balloting, of voting, for a king to take the place of the present incumbent, the present occupant of the American royal palace called the "White House." I say went through the *form* of selecting a successor to the present reigning sovereign, since every one who reads knows that the voting was the veriest *farce*—the reigning monarch having decided, long before the convention met, whom he would have for his successor. He could easily have been his own successor, at least it is so believed by all the members of his own particular faction, if he had so desired, but for reasons of his own he preferred to name one of his own official family, his War Secretary, whom he knew he could easily manage, and thus continue to be the *de facto* monarch without the annoyances and perils of kingship.

If anyone doubts that Theodore Roosevelt could be his own successor if he should so desire, provided of course his own faction, called the "G. O. P." or Republican party (which party is Republican only in name, as everybody knows), should prove victorious in the next quadrennial battle of the ballots—if any one doubts that Roosevelt could be his own successor, let him read the account of the demonstration in his favor when his name was incidentally mentioned on the first (or was it the second) day of the convention, when for three-quarters of an hour, some say fifty minutes, no business whatever could be done because of the "cheering" of the present incumbent's name, by the assembled thousands. That no such demonstration ever was known in this country before, goes without saying. Was such demonstration ever seen or heard elsewhere?

And now just a question or two, from the standpoint of one who has not indulged the balloting habit for nearly twenty years last past.

First, who was it, or what class of people, probably, did this phenomenal cheering!

Was it the men and women who do their own thinking, the self-respecting, self-reliant, self-owning class?

Or was it simply the class that takes its opinions second-hand, the class that accepts ready-made opinions as it accepts ready-made or tailor-made clothes, because some one else has made such clothes or such opinions fashionable?

How many of the admirers of Thomas Paine, the "Author Hero of the American Revolution," the man who wrote "Common Sense" and "The Crisis"; the man who coined the phrase, "These are the times that try men's souls"—how many of these admirers who have read what Theodore Roosevelt wrote about Thomas Paine were found in that vast multitude who shouted the name of Roosevelt till they were tired, then rested a bit and began again, and again, till they could shout no more—how many, think you?

And how many members of the "American Federation of Labor"—how many of the women and men who remember what Roosevelt said of

Haywood, Moyer and Pettibone when these three men had been unlawfully and cruelly taken from their homes at dead of night, railroaded by special train to another state, there confined in a state prison and who were then awaiting trial on a charge that proved on trial to be wholly unfounded and false, how many of the sympathizers with these persecuted leaders of the "American Federation of Labor" were to be found shouting themselves hoarse in praise of the man who, apparently, tried to influence judge and jury against the accused before their trial by calling them "undesirable citizens?"

And how many women and men belonging to that larger Federation of Labor, the various organizations at present led by Samuel Gompers, the trusted leader who had been for many months vainly trying to secure from the national Congress some small crumb of legislative bread for the disinherited and utterly ignored workingmen, and who now at the Republican nominating convention has been given a "stone" instead of bread, in the shape of the "anti-injunction" plank of the new Republican platform,—how many members of these ignored, slighted, insulted Union Labor organizations, think you, were to be found among the shouters for our present reigning monarch?

And how many members of the "National Free Speech League," how many of the intelligent, self-respecting, justice-loving women and men who have been for years protesting in vain against the many violations of the natural and constitutional right to freedom of speech and of press—by the Republican dynasty—how many, do you suppose, of these freedom-and-justice loving members of the "National Free Speech League" were to be found in this unparalleled exhibition of how far Americans can go in political sycophancy and toadyism?

WHAT HAS HE DONE

For what—and let the question be asked and answered in all kindness, candor and fairness, asked and answered in the spirit of "charity for all and malice toward none," what has Citizen Roosevelt done, or what have his influential friends done in his name, that would justify a popular testimonial of any sort, to say nothing of the wholly unprecedented Roosevelt demonstration at the Chicago Republican convention—the Chicago preliminary balloting *tournament* for the year 1908?

It is quite true that Citizen Roosevelt has done much talking; true that he has made many promises to give to all a "square deal," many promises to crush or to curb the growing power of the "criminal" trusts, the corrupt and corrupting trusts—the "combinations in restraint of trade," etc., etc., but ever the question recurs, what has Citizen Roosevelt *done*? What has he really *DONE*!!

Talk is cheap. Promises are cheap, but is it not true that these corrupt and corrupting combinations are more firmly entrenched in their strongholds of privilege today than when Mr. Roosevelt began making his promises, his high-sounding threats, to utterly destroy their power for evil?

To name one instance only, showing that these promises and threats were the promises and threats of the professional politician only, and not intended to be taken seriously, take the case of Morton, the Santa Fe "rebating" manager, screened from all punishment by Roosevelt himself, when there was not the slightest doubt of the guilt of the accused.

To sum the matter up in few words, as this article is already too long, there never was, perhaps, in the whole history of Anglo-Saxon political jugglery a more glaring instance wherein, for a series of years, a leading politician successfully illustrated the old saying in regard to "holding with the hare and running with the hounds," than is given to the world in the history of this same Theodore Roosevelt, this distinguished scion of an old and honored Knickerbocker family of New York City.

A few words more only, for this time, on the balloting question:

Gompers says the Labor-Union men will not vote for the nominee of President Roosevelt.

Is he sure they will not?

How was it in 1896, and in 1900? not to mention 1904? Patrick Henry said the only guide he knew for his feet was the lamp of *experience*. Experience shows that under the threat of "losing his job" the Union Laborite will vote for his boss, vote for his oppressor; vote for his worst enemy.

Will it be different when it comes to the final battle of the ballots in November next—when it comes to marshalling the united hosts of Republicanism—that is to say, the united hosts of plutocratic privilege against the widely scattered and hopelessly divided cohorts of Democracy?

It requires not the gift of prophecy to foretell what the result of this next national battle of the ballots will be that is to decide who shall handle and appropriate the "spoils of office" and the enormous perquisites that accrue from the working of the national fleecing machine known as "protective tariffs," which machine is thus truthfully described by George Gray of Delaware, late a candidate for president of the United States:

What right has the government to go into partnership with people who are engaged in one industry to the detriment of those engaged in another? What sort of conception of government is that which allows the hand of governmental power to go down into my pocket to take out the dollar there, not for the purpose of putting it into the treasury of the nation, but to transfer it to the pocket of another? Against this monstrous claim of power I have been protesting during all my political life. No class of our people has so suffered from the exercise of this power as the farmers of our country. Compelled to sell in an open market, and to buy in a protected one, they have borne upon their bowed backs for many years the burden of protective tariff.

That the recipients of the favors, the harvests, reaped by this protective tariff machine are the real "power behind the throne greater than the throne itself," is proved, in part at least, by the refusal of the Republican leaders to accept the challenge from the Democratic leaders in regard to publishing the receipts of the national campaign managers of their respective parties. Here is the description given by an exchange of the

way this challenge was treated by Mr. Payne, the Republican leader in the lower house:

In the House of Representatives John Sharp Williams, the Democratic leader, issued a challenge to Mr. Payne, the Republican leader. Shaking his forefinger at Mr. Payne, Mr. Williams said: "Here I stand, I stand to challenge you that every dollar that goes into a campaign fund shall be published to the world the day after it is received so that the world may know the motive of the giver and may judge the means of corruption in the hands of the recipient." Referring to this incident, Henry Watterson, writing in the "Louisville Courier-Journal," says: "The silence that followed could be heard three thousand miles. It could be heard from Buzzard's Bay to Crater Lake—from the dome of the Capitol on the Potomac to the Lick Observatory in the Santa Clara Valley—as Mr. Payne tired of leading the majority, sank helplessly into the abyss of confession, daring not to accept the challenge. That single passage tells the whole story. "Never mind the past," said Mr. Williams, "the presidential rape of 1876; the crisp new two dollar bills and blocks of five, of 1880; Belshazzar's feast of 1884; the wholesale bribery and spoliation of 1896 and 1900 and 1904, when widows and orphans were plundered to make a McKinley and a Roosevelt holiday! Never mind the stealing, the lying and the hypocrisy that have been. Let bygones be bygones! What do you say to the future? What will you do now?" And poor Payne could utter never a word. Nor, in all that house full of Republicans was there one voice brave enough, one heart honest enough, to shout back in defiance—to call Mr. Williams' hand—"We will pass the publicity bill here and now." Shame upon the Republican party; shame upon its leaders; shame, shame, shame!

Mr. Payne was wise—very wise in thus declining the challenge of his rightly named adversary, J. Sharp Williams. Real honest publicity would ruin the Republican leaders, for the present political campaign at least, but would it bring an era of *clean* politics to the American people? No; certainly not. No government can be better than the people who make it, or who submit to be ruled and robbed by it. To have better government then we must have better people. The great problem, then, the problem of problems, is how to get better people.

And this is the moral, this the lesson of the long article entitled, Something About Habits.

M. H.

GREETINGS FROM BRITISH COUSINS

A recent single morning's mail brought to this office three friendly messages from London, the acknowledged head-center of Anglo-Saxon population, wealth, learning, philanthropy, science—physical, intellectual, ethical (or moral), including of course all that is meant by that very comprehensive word, *art*, for science, in its broadest and fullest sense includes all of art, all of culture, all of learning, *all* that distinguishes the human from the beast, the bird or the reptile.

One of these missives contained a postal money order for five shillings and two pence, equal to one dollar and twenty-five cents of our money, as renewal for EUGENICS, although the writer's subscription will not expire till September next. On the inside of his letter Brother Henry Menlen sends fraternal greetings and good wishes, and on the outside he sends this legend, "What I must not do, the government must not do."

Very correct doctrine, as I see it. If "the government" is simply an agent, employe or representative of the citizen, then it can rightfully do nothing that its principal, its master, may not rightfully do.

Another friendly greeting is from our old-time friend and contributor, William Platt—no kinsman, let us hope, of Senator "Tom" platt of New York,—“magnate” or chief owner of one of the American “Trusts,” the United States Express Company. William Platt is a writer of books. Among his books are “Love Triumphant,” “Women, Love and Life,” and several more whose titles I do not now recall. Part of Brother Platt’s brief message is in these words:

“I’d like *Eugenics* when it continues. You are a brilliant editor, you know, and always fresh and on the spot. I’m just fighting on. I send you a couple of my latest book—notice it and quote from it if you like. There’s good stuff in it. Kindest greetings.

As the Irish Channel is not very wide the suspicion is not unwarranted that the author of this friendly and laudatory greeting, on one of his summer vacations, crossed the channel and *kissed the Blarney Stone!* When the “latest book” arrives I will be glad to notice and quote from it—if I find it as worthy of notice as were the previous volumes from the same hand and brain.

A third message is in the shape of an autograph letter from Geo. Bernard Shaw, the greatest of living dramatists; author of “Plays Pleasant and Unpleasant,” “Man and Superman,” “Mrs. Warren’s Profession,” etc., etc., the last named of which dramas has lately been reproduced before crowded houses in the goodly “City of the Angels.” Though not written for publication I shall trust to the forgiving nature of Mr. Shaw when I take the liberty of copying the letter entire for the readers of the JOURNAL OF EUGENICS:

Address telegrams to “Socialist, London.”

10 Adelphi Terrace, London, W. C.

Argot, June 11, 1908.

Dear Mr. Moses Harman:

I am quite conscious of my obligation to you for sending me *Lucifer* and the *Journal of Eugenics* (not to mention those public obligations which I share with the world in general) and though I am too much preoccupied with my work to undertake to help you with special contributions or even with regular subscriptions, I take this opportunity of sending you a cheque to cover the actual out-of-pocket expenses of postage and paper and printing which the addition of my name to your free list put upon you.

Your imprisonment was quite the most monstrous achievement of “the Nation of Villagers” within recent years. Unfortunately there is one subject on which Americans seem invincibly ignorant; and that one subject is America. They never know of anything that happens in their own country until an Englishman writes a book calling their attention to it. Nothing else can penetrate their chronic ecstasy of self-satisfaction in which they tolerate the welter of official despotism and unofficial anarchy which so revolts foreigners who know what really happens in the United States of Arcadia.

Yours faithfully,

G. BERNARD SHAW.

Our Eugenist co-operators will doubtless be as much surprised and gratified as I was by the receipt of this letter, and by the cheque that accompanied the written message. Often before have our British cousins come to the aid of our struggling journal but this cheque from Geo. Bernard Shaw is the largest single contribution to the Sustaining Fund yet received from across the “big pond”—a *twenty-pound* draft drawn on

the "London County Banking Company, Limited, 109-111 New Oxford street, W. C."

GREETING FROM VIENNA, AUSTRIA

The same day's mail that brought three messages from London brought one from Pierre Ramus, editor of "Die Freie Generation," Vienna, Austria, written April 1, 1908—a long time on the road. It reads as follows:

My Dear Sir and Brother:

Thanking you for the receipt of the February number of "The American Journal of Eugenics," in exchange for and with my own, I wish to point out to you that the January number has not reached me, what I consider a veritable loss to me.

In the forthcoming April or May number of the "Freie Generation," a whole history of the infamous persecution to which you were subjected, and sketch of the brutal suppression of your vallant journal through the miserable measures of the most miserable censorship of your postoffice "authorities," will be given, in order to keep the attention of European readers upon the struggle you are waging, an attention which I have already kindled twice before, when you went into prison and came out again.

I hope you cannot be deterred in any way and will not give up the fight, the success of which, in the long run, is sure for you. Hoping to receive your publication in regular exchange with mine, I am, your sincerely and highly respecting co-worker.

PIERRE RAMUS, Editor.

P. S.—Watch new address at Vienna and alter accordingly, please.

In the May number of "Die Freie Generation," under the head, "Archivs of the Social Life," appears this editorial paragraph:

Again the States of America have succeeded to suppress the publication of eighty years old Moses Harman, known as "The American Journal of Eugenics," a publication dealing pre-eminently with views concerning a sex relation liberated from all assumptions of the state and of an arrogant bourgeois, and they have done so by interdicting by the postal authorities the usual privileges accorded for the sending of newspapers. When after finishing his last prison term of one year Harman regained his freedom he transformed the hitherto published weekly paper into a regular monthly review. But this was also of no avail, because of the hitherto published six to seven numbers the contents of not less than four have been declared to be obscene and "unmailable." The haunted man is now about to leave Chicago, the seat of the publication, to go West and try anew to get out his paper in the State of California.

In no other country of the world the prostitution of mind and body in all domains of the bourgeois profit game flourishes better than in Amreica. It is perhaps on account of this fact that the minions of the unsurpassedly big lie of democracy persecutes with such insensate rage the teachings of a free love and of pure relations of human intimacy, to veil the prostitution of their own being and makeup? This is well nigh possible, but yet prostitution will have to perish, that love may pass to victory and conquer new and immortal life.

From these messages our American co-operators will see that the work of our magazine is known and appreciated in England and also in Continental Europe. The magazine "Die Freie Generation" is published at Berlin and at Vienna, the two great capitals of the Germanic or Teutonic race. In France we have two or three exchanges, notably the magazine called "Regeneration," edited by Paul Robin, who has more than once made mention of the struggles, trials and persecutions through which our journal has been compelled to pass. Editor Robin has more than

once sent money to help us in time of special need, and has republished selections from our publications.

This list of foreign co-operators, and what they say of us, could be extended much farther, but this must suffice for the present issue.

M. H.

THEN AND NOW.

A letter from the treasurer of the Free Speech League, Dr. E. B. Foote, 120 Lexington avenue, New York, will probably interest the readers of *EUGENICS*. As the letter was not marked private or personal, the inference is that the writer does not object to its publication:

Your hand-written letter of May 30th received, as also the bunch of magazines, showing that you have made a new start in Eugenics. It is a very good start, and I hope you will be able to keep going at the same pace. At your age you certainly ought to have more help than you probably do, and by the way, if you want to keep at the head of the procession, you have got to be wide awake and busy. Last Sunday's issue of Hearst's papers, June 7th, contained a double page article on Eugenics, which I send you by mail, and you will find some other progressive ideas in it—just glimpses, to be sure, but if they had appeared in your paper they might have caused its suppression. Then I send you also a clipping from the Sun of June 5th, showing that the American Medical Association adopted resolutions recommending a medical examination of all candidates for matrimony preliminary to the license. Many a time father tried to broach such a thing in the National Eclectic Society meetings, and was turned down as too radical. By the way, if you will look back fifty years, in your copy of Medical Common Sense, you will find all these radical progressive ideas in that first book of his, and among others there was of course the rank heresy of instructing the young in sexual physiology. Now, this life-long hobby of his has been taken up by most of the wise teachers of this country and some of the great preachers abroad. The first article in the little Cradle Magazine shows you how that rank heresy has become the adopted child of the Bishop of London. I hope this valuable bunch of clippings will reach you—sent under separate wrapper—as they contain matter which will interest you, and perhaps you can make use of them. All of this reminds me that this is the fiftieth anniversary of the appearance of Medical Common Sense, and it goes to show that the author was just about fifty years ahead of the procession.

Yours very truly,

E. B. FOOTE.

The "double page of Eugenics," referred to, contains a long article by Prof. Alexander Graham Bell, the famous inventor of the telephone, entitled, "How to Produce a Race of Human Thoroughbreds"; also one by Prof. Herbert Heywood entitled, "Nature's Laws in Animal Life Applied to Humans"; also one by Prof. Roswell H. Johnson, entitled, "Children from Specially Selected Parents"; also one by Prof. Leon Albert Landone, entitled, "Training Selected Children."

This double page is profusely decorated with pictures illustrating the human form and features, including pictures of many children with no clothing other than that supplied by nature.

Reference is made by Dr. Foote to the pioneer work in Eugenics done by his father, Dr. Edward B. Foote, Sr., but he does not mention that both his father and himself suffered prosecution and pecuniary loss by heavy fines because of their efforts to educate people along lines that

are now acknowledged by leaders of popular thought to be the most necessary part of human education. Of all the pioneer teachers of the right way of living so as to produce a better race of human beings, it is probably not too much to say that the doctors Foote, father and son, deserve the highest praise. "Medical Common Sense," now fifty years old, as said in the letter just quoted, has been more widely circulated, read and appreciated perhaps than any other book that makes Eugenics a prominent part of its teachings.

Besides "Medical Common Sense," The "Murray Hill Company," as the Doctors Foote have called their publication house, has given to the world a large number of other books treating on what is now no longer the tabooed and persecuted science of sex and reproduction. Prominent among these is "Sexual Science for the Young," which volume is "Part Five" of "Science in Story," written many years ago by the elder Foote, and which "story" has doubtless done more to teach the young "What the Young Need to Know" about themselves than any of the many books devoted to the "consideration of Love, Marriage and Parentage, and all pressing problems of family life. It is the book for every one who is married or expects to be."

"Medical Common Sense," it is perhaps well to mention, is now incorporated in a much larger work, the crowning work of the long and very useful life of Dr. E. B. Foote, the elder, called "Dr. Foote's Home Cyclopedia of Popular Medical, Social and Sexual Science," largely devoted to the "consideration of Love, Marriage and Parentage, and all pressing problems of family life. It is the book for every one who is married or expects to be."

This large book of 1200 pages is sold for the ridiculously low price of \$2, postage or expressage paid. Readers who care to know more about the work of the Doctors Foote, father and son, are advised to read the full page advertisement on the last page of this copy of the JOURNAL OF EUGENICS, headed "How to Have Prize Babies."

M. H.

WHAT THEY SAY ABOUT EUGENICS.

Since Lucifer the Light Bearer began to devote its pages to the fearless and thorough discussion of questions pertaining to heredity, race-culture, the rights of womanhood and of motherhood, also the rights of the unborn, many other journals have taken up these subjects and are doing effective work towards educating old and young in what Prof. Forel of Germany, the great Socialist writer and thinker, calls the root question of all questions.

Among these journals is "The Light," Lacrosse, Wis., official organ of the National Purity Association. Did Lucifer the Light Bearer suggest this name to the founder of the National Purity organ? "The Light" is a monthly magazine and is now in its eleventh year of publication, price 50 cents a year or 10 cents a copy. The May, 1908, number is full of thoughtful articles showing the evils of ignorance of sex and the necessity of rousing the popular conscience as well as the popular intellect to throw off the apathy that everywhere prevails in regard

to sex-education, as the only way to save the race from degeneracy if not from total extinction.

A prominent contributor to the May number of "The Light" is Mrs. Mary E. Teats, whose home address is Pasadena, California, our neighboring town. Her paper on "What is Truth, or the Final Crusade," was read at the last National Purity Congress held at Battle Creek, Michigan. In the following paragraphs Mrs. Teats calls attention to the national, or rather the international character of the Eugenic movement:

The United States government has taken a very important step in the past year by (it is said) adding to the Department of Agriculture a branch of "Eugenics." Sir Francis Galton coined the word "Eugenics" and gave it to the world in a scientific paper read before the Royal Society of London, the definition being "The science of generative or procreative development, the doctrine of progress, especially in the human race, through improved conditions in the relations of the sexes." Carl Pearson has declared Eugenics to be the greatest problem that lies before the Caucasian race, and Bernard Shaw asserts that nothing but a Eugenic religion will suffice to save civilization. To this end presumably Assistant United States Secretary of Agriculture Hillett M. Hayes has appointed the following committee to prosecute the work of "saving our civilization": Dr. Alexander Graham Bell, the famous electrical inventor; Dr. David Starr Jordan, president of Stanford University; Major Charles Woodruff, authority on sanitation; Dr. Charles B. Henderson of New York, and Rev. J. E. Gilbert of Washington, D. C. It is said the assistance of the leading scientists engaged in the improvement of the lower orders of reproductive life, including such men as Prof. Jacques Loeb and Luther Burbank, will be secured. Let me say in this connection that, in my interview with Luther Burbank, he stated to me that the consecration of vital force (in other words, continence) except for procreation, is scientifically correct. Also, in a personal letter recommending my work, said "That before any great betterment of the human race can be made, her great and true teaching must be generally heeded," and followed:

"I would not be understood to be so radical as to expect the complete ideal of marital righteousness to obtain at once. However, I believe that when an arrest of thought can be obtained to the extent that men will protect their unborn children from the results of sexual emotion, a great step toward reducing sexual passion has been taken; then it will be comparatively easy for a generation so favorably born to take the next step of protecting the nourishment of the child during the twelve months of lactation. When these two steps have been taken I firmly believe the deathknell of the social evil will have been sounded." It has been well said "that the only just way to decide a theory or hypothesis is to bite it with the acid of honest investigation, and test it; array it in the crucible of scientific research and sublimate it therein; if false, it will vanish; if true, it will endure."

Another prominent article in the May number of "The Light" is a paper read at the same Purity Congress by Jerome D. Dodge, M. D., entitled the "Medical Profession and Purity."

Dr. Dodge takes much the same ground in regard to the education of children that our journal has done for more than twenty-five years. Hear him:

Among other things the people must know that children, even those of tender years, of high and low degree, in families of all grades, unless early and wisely instructed and safeguarded, are in great danger of nervous and bodily exhaustion from an evil habit which will greatly impair their physical, moral, intellectual and spiritual development.

They must know that young people approaching the age of manhood and womanhood must be taught by those qualified in regard to the nature of the phenomena which will appear in their lives at that time.

The youth of the land must be taught the dignity and true meaning of the powers of the sex life with which they then become endowed. They must understand its purpose, its proper care and its dangers. They must be taught not only the "Thou shalt not," but the "Why not."

They must be taught to keep the thoughts as well as the actions pure, for thoughts are living things, and as a man thinketh so is he.

No young couple should be permitted to assume the sacred compact of marriage until they have been taught what constitutes proper matrimonial life according to the best judgment of our time, and be able to present a satisfactory certificate of health.

Children of six to eight years of age should be given a correct, be it ever so brief, knowledge of the mystery of life. If they are not they will be given an incorrect knowledge by impure companions which will be of lasting injury to them.

A considerable use could be made of physicians in teaching this subject, and the expense need not be great. Lady physicians could be obtained to teach those of their own sex.

After a generation has been thus properly trained, lay teachers may develop who can do the work as well or better.

Pupils thus taught who later marry and bring children into the world will teach them the laws of life, and safeguard them, from their earliest years.

The instruction in the home should begin early.

Luther Burbank, the marvelous creator of new forms of plant life, has said that a mother must not neglect her child before it is born. Prenatal culture is of inestimable value to the child. Heredity plays an enormous role in the life of man.

Emerson has reminded us that we often hold intelligent communication with people even when no audible words are spoken. In much the same way a mother influences her offspring and teaches it from the day of its conception. Such teaching, changed to that of spoken language in due time, should not end with its birth but go on up each year of childhood, youth, manhood and womanhood.

Children as young as three years are known to indulge in the secret vice and it is said that girls are as unfortunate as boys in this respect.

I believe that the aid of the medical profession is necessary to accomplish the greatest possible results in this work. Physicians have a more intimate knowledge of human life than any other class of people. They have a far better understanding of the evils resulting from impure living because they see more of those evils, study them more and comprehend them better. All that they need to make them the best purity workers extant, other things being equal, is first the divine love for humanity in their hearts, and second, the best possible opportunity for the work. Certainly many of them have that love, and, if this plan is developed, more of that class will develop with it; and I believe that the best possible opportunity can be made by creating a department of health in every school in the land, to be presided over by a physician who shall teach the pupils in regard to the care of the general health, not omitting a knowledge of the care and functions of the reproductive organs, together with a wholesome knowledge of evil vices and venereal diseases.

It is mockery to teach physiology and never mention this important part of the physical being.

A shameful prudery permits destroying evils to flourish.

We must break the traditional policy of ignorance, and place in its stead a rational, national policy of general public education in these matters which are of such vital importance to humanity. And this on the principle that prevention is better than cure, recognizing the fact that parents do not do their duty in teaching these matters to their children, and that they as a rule are not thoroughly informed themselves.

Medical colleges all teach this subject to their students, well knowing that there will be many victims of sexual diseases coming to the doctors for relief.

Physicians already instruct a surprisingly large number of people, but usually not until they come to them as victims of disease. How much better it would be, if, instead of acting this role which is somewhat analagous to that of the spider and the fly, they could act the more rational, humane and noble role of instructing the youth of the land before they fall. It is a uniquely delicate task, but physicians are already trained for it and could, generally speaking, do it best until others are better trained. * * *

The microscope and the combined experience of the medical world have been revealing some valuable secrets.

They tell us that a large proportion of the most serious cases of diseases peculiar to women is the result of a venereal disease, gonorrhea, which is most often innocently acquired by them; that that disease is the cause of a large percentage of the cases of impotence and sterility in men and women; that eighty per cent. of the world's blindness is caused by it, and that from twenty to thirty per cent. of that blindness is inflicted upon innocent babes by infection at birth. They tell us that there are more married women in the cities who are innocently affected with this disease than there are abandoned women in the same cities, although it is said that there are upwards of 25,000 of the latter in Chicago and 50,000 in New York.

They say that absolutely no other disease has such a destructive effect upon the health and procreative power of woman. Doctors really never know when they have that disease cured; and some maintain that no doctor in the world can cure it.

Young men illicitly contract the disease, and supposing themselves cured marry; and the aggregate results in diseased wives is becoming so frightfully large, that the conscience of the medical profession is becoming aroused on the subject.

One medical writer relates the case of a man who killed three wives in succession by this disease, and he thought himself cured before marrying each time. It often causes inflammation of the prostate gland in men, inflammation of the kidneys and the so-called gonorrheal rheumatism. It has been known to invade the brain, the eyes, the heart, the pleura and other tissues. No part of the body is exempt from its attacks.

This disease until comparatively recent times was thought to be of secondary importance, but it is now known to be more destructive to human life than syphilis, which was formerly more dreaded.

Then there is this other venereal disease prevalent which the sensual libertine is likely to acquire, syphilis, which is said to cause from fifty to ninety per cent. of the cases of locomotor ataxia; fifty per cent. of the cases of hemiplegia or paralysis of one side of the body which occur under fifty years of age; and a death rate of sixty to eighty-five per cent. among children whose parents have it, to say nothing of the impaired development of those who survive such conditions. They tell us that syphilis causes forty per cent. of all cases of abortion and miscarriage; that most syphilitic women abort and that it would be a blessing if all did.

This disease attacks with destructive energy the blood, bones, brain and nervous system; in fact every tissue in the body is subject to its ravages, and no man knows its end. Diseases which bear other names, may, so far as the medical profession really knows, be its ultimate termination, even in one generation.

I can never forget the case of a woman who was said to have been beautiful in her youth, who married a man who was a syphilitic. She was infected with the disease and it ran a destructive course. Her nose was entirely destroyed, her eyelids distorted, her face blanched and spotted, and offensive odors from the decaying bones filled her rooms. She was a woman of good character but she suffered a living death for years because of this terrible disease. In another case of a young woman, the frontal bone of the cranium first dissolved and the disease went on until it destroyed her life.

In the case of a young man of my acquaintance, loathsome abscesses first formed on his face and a few years later the disease reappeared in his throat and dragged him down to the grave.

And then they are telling us that in the city of Chicago alone, from 38,000 to 50,000 criminal operations occur annually; and when we reflect that this is probably but a fair sample of the condition of our other American cities, to say nothing of the smaller towns and the country, we can readily see that in this wrong life we have a potent force working for the degeneration, the depopulation and the suicide of our race. Yes, in the wrong sex-life lies the secret of a vast amount of wasted life, disease, poverty, insanity, drunkenness, suicide, domestic discord and divorce.

The sensual libertine cannot go far in sowing wild oats without reaping a terrible harvest. The hospitals are full of the crop.

It easily becomes apparent that children, youths, and young men and women are not taught enough in the schools unless they are taught the fundamental principles of correct personal and social sex life; for those are what concern them most. It is those principles upon which the foundations of a strong body and a strong life are built.

WHAT SHALL WE TEACH OUR CHILDREN?

The leading editorial in "The Cradle" for June, edited and published by Mabel McCoy Irwin, at Edgemoor, Delaware, is headed "A Great Crusade, and starts out in this fashion:

"My people are destroyed for lack of knowledge."

In the May issue of the *Ladies' Home Journal*, Editor Bok gives his first page to the work that the Bishop of London is doing in England today toward the enlightening of our young people—our growing girls and boys—as to the mysteries of sex. He is heading a remarkable crusade—the greatest that England has ever known—which is to take in the entire Kingdom in its propaganda work, instructing the fathers and mothers what and how to teach their children concerning these things. It is said that while in America recently he learned of the work of enlightenment that is being carried on here by our real educators, and upon his return to England he gathered about him Archbishops, Bishops, Deans, Clergymen and Philanthropists, and declared to them his belief that the root of the "social evil" lay in this so-called parental modesty, which keeps their children ignorant of the vital facts of life; and that by the parents' "squeamishness" in these matters more evil had been done than all the other agencies of vice put together. He then offered to place himself at the head of a movement—a crusade—to awaken the conscience of the parent-hood of England to the fact that the future moral welfare of the nation rests in doing away with the present false modesty, and in the frank and honest instruction of the children.

Man to Man.

It is related that thousands of dollars were immediately subscribed, the personal co-operation of everyone present was gladly offered, and that as a result of that meeting, today a great crusade is under way in England. More than one hundred meetings in London alone have been arranged for, hundreds of other meetings in every town and village in the Kingdom, and millions of pamphlets are being printed for distribution among the parents. In the midst of this work stands the Bishop of London, uttering words like these: "There shall be plain talking. The time has gone by for whispers and paraphrases, and girls must be told what these great vital facts of life mean. No abstractions. The only way now is to be frank, man to man."

"American 'Bishop of London'."

The editor—who himself has done much toward forcing this issue in America—closes the page with a call for some "American 'Bishop of London'"

to quicken the consciences of the parents of the United States, and adds, "Rarely has an occasion called so loudly for a man." But—

Where Were the Mothers?

In all the account of this notable assembly, not a mention is made that one mother—noted or otherwise—was called to be present? What shall we think of this? Shall we conclude that it was a question which those great men could not discuss in the presence of women? Or shall we conclude that the mothers of England are less solicitous for the moral welfare of their children than the fathers? Could not the mother-interest have been awakened quite as readily as the father-interest in so vital a question? If we answer "No" to this, then what chance is there that though pamphlets were put into the hands of every mother in England that her children would receive any sane instruction in these matters? In all probability, the majority of mothers would do with those pamphlets what I learned a mother in Holyoke did upon receiving a copy of the first issue of "The Cradle," where the editor spoke of "Storks," and like things: she hid it lest her children should see it, and reading what had been said, gain, possibly, some hint of the fact as to their origin. And this mother is not an exception—either in England or America—but is a type of what most mothers are; letting their children "perish for lack of knowledge."

Why This Squeamishness?

It will doubtless occur to this worthy Bishop and his learned associates when they have gone a little further in their work to ask themselves the question, "Why this squeamishness?" Why this "parental modesty?" Why this shame concerning things so vital, so far-reaching that the children must needs be taught them or the nation perish? Then if they cannot answer these questions over there, let them look again to America, and through the voice of one of her noble women, let them hear the answer:

A Silent Confession of Shame.

"The reason usually publicly given for this silence on so important a subject is that it is too sacred for even necessary consideration! But this is not true. This reticence of the race regarding sex-relations is a silent confession of shame over the age-long and well-nigh universal perversion of sacred powers given to reproduce the image of God, and the dragging down of these from the high level of that lofty purpose, to the low plain of sensual indulgence. Only by the restoration of the creative function to its rightful realm, will this death-producing silence ever be broken." Till then our children must perish "for lack of knowledge."

What Shall We Teach Our Children?

Now that it is determined that our children shall be "taught," what shall we teach them? Shall we teach them that sex should be held sacred to creative uses—the reproducing of human beings—the establishing of family life, or shall we teach them, or leave them to infer, that the creative functions may be used for personal and physical gratification, while seeking at the same time to thwart Nature in her creative processes? What shall we teach our children?

EUGENICS aims to give its readers and patrons a free platform for the presentation of all sides of the sex question. A friend in South Dakota sends a copy of "The Cradle" from which the above editorial was clipped and asks that his comment be published.

Referring to a 4½x6—16 page monthly sex reform magazine, "The Cradle," we deduct the following:

"What shall we teach our children?" recommends that: "Teach sex as sacred to creative uses and not leave them to infer that the creative functions may be used for personal and physical gratification."

Why not teach the truth? Why deceive by teaching that sex is more sacred than mouth, liver, glizzard or rectum?

Why further deceive by teaching that nature erred by endowing mankind with passions craving gratification, only to be suppressed? Why not teach the

whole unbiased truth? Why not teach that a wise God of nature provided two harmless and beneficial methods of sex gratification, viz:

One for creative purposes, and one fully as important, for purposes of growth and pleasure only. Why?

"Acted more wisely than they knew." From this it would appear that "The Cradle" editor favors postal inspection and suppression. She recites a personal interview with Anthony and expresses approval of his work. "Glad she had seen him and received his fatherly blessing upon both her and 'The Cradle.'"

The funny part is: While "The Cradle" poses as a reform sex journal, it announces itself as "devoted to pure monogamy."

To the writer, this toadying to old sex superstitions and customs and toadying to Anthony, seems about as consistent as it would be for a Prohibition magazine to toady to beer drinking and saloon keeping.

,SUBSCRIBER.

AUTOBIOGRAPHICAL.

The following chapter is part of the manuscript book written while in the hospital of the U. S. Civil Prison, located near Leavenworth, Kansas, during the summer and fall of 1906:

On entering the Federal Prison, by transfer from the Illinois State Prison at Joliet, in June of that year, I asked Warden McLaury for permission to finish writing a book of memoirs, begun while incarcerated in the U. S. Military Prison at Fort Leavenworth, some years before. The warden replied that he could not give me such permission without authority from the attorney-general at Washington, D. C., saying he would make application for such permission without delay. After some weeks' waiting I asked the warden for leave to write my "will." To this request he gave a prompt assent and ordered writing materials for that purpose to be supplied me by the hospital surgeon.

Under this general head: "Will of Moses Harman," there grew, by and with the knowledge and consent of the hospital management, enough manuscript copy to make, when added to memoirs previously written, a book of about four hundred ordinary sized pages.

These manuscripts it is now proposed to put into book form as soon as they can be put into proper shape, provided the friends of EUGENICS take interest enough in the matter to send their names as subscribers, in sufficient numbers to guarantee a fund large enough to cover expense of publication.

IMPRIMIS—BE IT REMEMBERED

That on the — day of August, in the nineteen hundred-and-sixth year of the commonly accepted but scientifically discredited Gregorian chronology—discredited because based on an unhistoric and much disputed event, namely, the birth of an unhistoric, if not wholly mythical, personage, called Jesus the Nazarene, surnamed "the Christ," that is, the "anointed"—more correctly I would say on the — day of August, in the three hundred-and-sixth year of the scientific Brunonian chronology—scientific because based on an undisputed historic event, the burning of Giordano Bruno, an Italian philosopher, scientist and religious reformer, by the Roman Catholic Inquisition at Rome—Be it Remembered, then, that on the day and year just named, I, Moses Harman, now a prisoner in the United States penitentiary, situated near the city

of Leavenworth, state of Kansas, U. S. A., a prisoner, not of war nor for the commission of crime, but for conscience sake, and for truth's sake, being in full possession of all my mental faculties, have made and do hereby make and declare, to whomsoever it may concern, this my last Will and Testament.

[Here follow several pages of details in regard to the disposition of whatever worldly wealth I then claimed as my personal property, ending with these words in reference to my publication business, which business I had bequeathed to my daughter Lillian.]

In accepting these bequests I wish it distinctly understood that the said Lillian Harman assumes no obligation, makes no promises to me, expressed or implied, to continue the publication called *Lucifer*, the Light Bearer, with or under its present name, form or purpose, or with or under any other name, form or purpose. So far as I am personally concerned I wish her to feel absolutely free to continue the publication business or to discontinue it—after the death of my mortal body.

While it is but natural that I should want the paper and publication house continued with the same general characteristics and purposes as now,—believing that there should be at least *one* serial publication devoted mainly to the radical, the thorough and fearless discussion of all questions pertaining to sex and reproduction of the race, including discussion of the rights, duties and responsibilities of parenthood, and the right of the unborn to be born well if born at all, yet, as an individualist and libertarian I wish here and now to enter my earnest protest against the principle, the custom, of binding the next generation to the ideas, the creeds, the forms, institutions or systems of the living present, or to those of the dead past.

I wish to put myself on record as believing that most of the societary evils of the present day—political, economic, religious, industrial, educational, and, most baneful of all, the sexual, the marital, are directly traceable to the selfish desire of past generations to compel “posterity” to accept, adopt and carry out the laws, the creeds, the customs, formulated by their own power-loving leaders, and therefore I want my daughter to live her own non-invasive life in her own way, developing her own individuality without dictation and without authoritative instruction or suggestion even from me or from anyone else; even as I myself have tried to live my own non-invasive life without bowing the neck or bending the knee to authority, whether of individual persons, combinations of persons, or of organized institutions called “church,” “state,” “nation,” or of written or unwritten “constitutions,” “laws,” “traditions” or what not.

III.—I give and bequeathe my physical body to and for the use and advancement of medical science, and hereby direct that as soon as life is extinct, in heart and brain centers, my body be taken in charge by Dr. E. B. Foote of New York, or by Dr. Joseph H. Greer of Chicago, or by some other competent physician of similar medical faith and practice, and that it be used for the instruction of classes in anatomy, or in any way that may be desired by the physician in charge.

After being thus utilized I direct and request that whatever remains of the dissected body be *cremated* in the least expensive manner, and that the ashes be scattered over lawns, flower-beds, meadows, gardens or fields of growing grain, so that Mother Earth may again utilize in new organisms the elements stored in what will then be my cast-off physical body.

If not convenient, or if too expensive, to have my body disposed of in the way just mentioned, I direct that no costly casket or coffin be bought, in which to put my body for inhumation (burial), but that instead my mortal remains be given to Mother Earth without coffin or shroud. Wrapped in an inexpensive sheet, let it be placed on evergreens and flowers (if flowers are not too expensive) at the bottom of an ordinary grave. Then let the body be covered, first with flowers, leaves, or evergreens, then with earth, so that, by natural process of absorption, flesh, blood, bones and integuments be speedily and healthfully (to the living) restored to the realm of use, instead of being selfishly locked away, embalmed, in a vain attempt to preserve from decomposition the mortal form which has ceased to serve the purpose for which it was organized as a human body.

Then, as Mrs. Sigourney has so beautifully said, in her poem, "The Dying Boy," I would say,—

"Plant there some box or pine,
Something that lives in winter and will be
A fragrant offering to my memory,
And call it mine."

And let this be the *only* monument erected to mark the spot where, for a short time only, the abandoned tenement house of the departed individual named in mortal life Moses Harman, was hidden from sight, soon to reappear as component parts of a multitude of vegetable and animal forms.

The story of what happened to the body of Roger Williams—eaten up, bones, hair, teeth, everything, by an apple tree, teaches the futility of trying to cheat Mother Nature by our puerile, not to say idiotic, burial customs.

As to funeral: I direct and earnestly request that no funeral ceremonies as such, be held over my mortal remains, either before or at time of cremation, before or at burial, or at the time of "urning" the ashes,—if my surviving friends should prefer such disposition of what remains after the fire has done its work. Let none of the usual insignia of "mourning" be indulged in; no black "crepe," no funeral anthem, no hearse, no train of carriages and no procession on foot; and especially let no fulsome eulogies be spoken in my honor—no funeral discourse or oration as such, but if my personal friends choose to come together at or near the time of my decease—my "transition"—to celebrate my release from the limitations of mortality by singing a few cheerful songs, telling a few cheerful stories, reminiscent stories apropos to the occasion, or, if some one of the group should feel moved to read a few passages from Emerson, Thoreau, Bryant, Barbauld or Ingersoll—such as I shall probably have selected and marked as voicing my own innermost thoughts

and life purposes—for and by any or all such kindly tokens of remembrance I shall probably feel pleased and gratified, provided, of course, I should then be cognizant of what my surviving friends are thinking, doing and saying.

These details are here mentioned mainly because I wish, by example, as well as by precept, to enter an earnest protest against what I believe to be a wicked if not a criminal waste of money and time in the popular methods of celebrating funerals; including in this protest my emphatic disapproval of costly gravestones, "monuments," erected in honor of the departed; also my protest against the waste or misuse of valuable land withdrawn from use of the living, in what are popularly called cemeteries, to say nothing of the vanities, the envyings, the hatreds among the living, caused or at least intensified by the inequalities, the class distinctions, perpetuated by these expensive stones and monuments to the memory of the dead.

If the land now set apart for cemeteries could be divided and scattered, making many small parks planted to flowers, evergreens and deciduous trees, with a due proportion of lawns and walks for the use of young and old, there would soon be fewer occasions for funeral processions, fewer occasions for burial of the young and the poverty-stricken middle-aged, who cannot afford time and carfare to visit the large and distant parks.

The injunction, "Let the dead bury their dead," might be improved by substituting, "Let there be no more burials of the dead, but let inexpensive incineration—cremation—take the place of inhumation, now, henceforth and forever."

Finally, on this head, I would say that I protest against burials and funerals as now conducted because they help to keep alive the old and grossly materialistic ideas, grossly superstitious and irrational ideas in regard to man, his nature, origin and destiny; views now discarded by thinkers inside as well as outside of church organizations,—such as, literal "resurrection of the physical body," literal "judgment day," when the supposed judge will "send one to heaven and ten to hell, all for his own glory," as Burns puts it.

In short, I believe that these funeral and burial customs help tremendously to retard the progress of the race by perpetuating the old, old "bondage to *fear*"—fear of death; fear of the grave and of the graveyard worm; fear of an endless hell and its "never-dying worm"; fear of an angry, cruel, jealous God; fear of a nearly omnipotent, nearly omniscient and quite omnipresent devil; fear of ghosts, goblins, ghouls, wraiths, etc., etc.,—and hence this my earnest and solemn protest against all such burial customs.

IV.—The fourth article in this my last will and testament is not directed to any person or persons in particular but to women and men everywhere who do their own thinking. I put women first because I wish specially to reach and rouse all women to a sense of their responsibility as factors in the creation of "institutions," customs, laws, and

especially as creators of *men*, who were before institutions, customs, laws, and superior to them.

Having lived several years beyond the "scriptural" limit of three-score years and ten, during which years I have been a careful observer, a careful student of ethical questions—of problems that most intimately concern the happiness and misery of human beings, and having no assurance that I shall live out my present term of imprisonment, I think it best, as a lover of my race, a lover of my larger self, to add to this Will and Testament a condensed statement of what I believe to be the basic causes, the underlying causes that produce the inequalities, the despotisms, the slaveries, the miseries now so prevalent in this and all countries called civilized and enlightened, including also a few hints towards what I believe would be a rational cure, a permanent cure for, or at least an amelioration of, these evils.

(1) To every thoughtful mind the question doubtless often recurs,—
 "Why is it that under all civilizations or cults, if history and archæology, are worth anything—if anything in the records dating back four or five thousand years, of China, India, Egypt, down through those of Assyria, Persia, Greece, Rome, Arabia (the Saracenic), on, on to the present Slavonic civilization of Russia, the Latinized civilizations of Italy, France and Spain; the Teutonic of Austria and Prussia; the Scandinavian of Sweden, Norway and Denmark; the Anglo-Saxon of England and her colonies—down, down to the mongrel civilization of the United States of America—why, why is it that under all these varying phases of associated human life, no matter what the form of government nor what the religious creed, we find substantially the same division of human society into two classes, more or less clearly defined, namely, the Rich and Ruling class, who do little or no really useful work, and the Poor, the serving, servile or subject class, who do all, or nearly all the really useful work, and who for this work get but a small fraction of the results of their labor.

[To be continued.]

ASKING FOR LIGHT—MORE LIGHT.

The following letter is a fair type of many received in the past quarter-century, from women and men to whom life is a disappointment, if not a tragedy, or series of tragedies. I give the letter with very few changes and those only for greater clearness of expression. That this man voices the inner thought, the honest thought, of many thousands of intelligent and every-way worthy people, I verily believe.

My mind is exercised all the time on the subject of love and marriage. My wife still holds her position that all sexual relations should cease with the end of the child-bearing age. This means that caresses of all kinds should cease with the close of the child-bearing period. This rule of life raises the question:

Is the wife or husband the absolute owner of every love expression on the part of the other? And if so is the institution which makes this a "by-law" a divine institution?

You say no to the latter, and I am inclined to believe you are right. I

am the more inclined to this belief from observing the extreme jealousy with which this principle is enforced.

The "only one girl" principle I discard. I have been married three times and each time more happily, but before, during and since these marriages I have met those whom I loved as truly as I did either of the women I married; the only difference being that between them and me the civil relation did not exist. And I believe the same is true in the majority of cases of married persons.

I do not believe there is any need of love being so barred and hedged round by society. I constantly meet those whose lives seem to me needlessly barren from this cause. Freedom to love is prohibited, as by our tariff laws freedom to trade is restricted, and I am getting to think with a little reason. There are in marriage the civil relation and the love relation, but in marriage as it now exists the love relation is often absent. Perhaps the civil relation should be with one only and should be permanent—I do not know—but why need the love relation be bound?

The principle of sexual relations—marriage—with one only is often upset by the death of one of the parties, and if just as good love relations can exist with others, as experience demonstrates to be true, I do not see why such relations cannot co-exist at the same time, or concurrently, as well as in succession. In fact they do so exist, whether acknowledged or not. And the question arises why it is not right they should. There are always those I would willingly marry if not already married. I know no difference between my feeling toward them and toward my wife except that caused by the civil relation. The love is, so far as I know, the same.

So long as a loving condition continued between my wife and myself I did not study these things, but now I think there are lots of people who need instruction in these matters. I do not think the subject of love is at all understood. We should not make sins of things that are not sins in themselves, and I am coming to think that innocent loves are banned by society and in consequence the lives of hosts of people are made desperately and needlessly unhappy for that reason.

How far, then, are love-relations legitimate and right? How far should the state restrict or forbid them? Oh for light on this subject!

I was formerly much prejudiced in favor of the "one wife" idea, but have come to the conclusion that when that which is of the divine in another is loved we really love one wife whether that be embodied in one person only or in more than one.

C. H.

New Hampshire.

BOOKS.

BRIEF NOTES ON BRITISH NOVELTIES.

"THE SCOPE AND IMPORTANCE TO THE STATE OF THE SCIENCE OF NATIONAL EUGENICS," by Karl Pearson, F. R. S., London. Henry Frowde. New York, 91 and 93 Fifth avenue. Price, one shilling (25 cents).

Here is an important book. Its conclusions are neither novel nor particularly valuable. Its facts are worth studying and its arguments worth considering. Its chief claim on our attention, however, is its significance as a sign of the times. England is waking up. The science of Eugenics is thought sufficiently important for the Oxford authorities to invite Professor Pearson to deliver the fourteenth Boyle lecture and to suggest this subject for his discourse. Whatever one's opinions may be as to the proper functions of the state, who can fail to deplore the absence in all our wealthy civilizations of study and experiment in the science of Eugenics? Pearson pleads eloquently for further research

and more systematized inquiry into this universally neglected all-important branch of physical and psychical knowledge. The lecturer raises many disputable points but he stimulates thought. From the position of the lecturer, the platform from which he speaks and the auspices under which this lecture is published (it appears *verbatim* in the *Journal* of the Oxford University Scientific Club, England), we may reasonably expect excellent results in free discussion and practical work towards the professor's ideals. His point of view is best illustrated by the following extracts:

"Those who fear to know humanity in its degradation as well as in its nobler phases, will scarce reach the standpoint of knowledge from which they can effectively help the progress of our race.

"Every large school and university can provide physical and psychical material for the student of Eugenics if he will set to work and observe. Every medical officer in asylum and hospital is in charge of a great Eugenics laboratory if he would only realize it

"The time is coming when we must consciously carry out that purification of the state and race which has hitherto been the work of unconscious cosmic process.

"To produce a nation healthy alike in mind and body must become a fixed idea—one of almost religious intensity.

"In highly civilized states the growth of the communal feeling—upon which indeed these states depend for their very existence—has not kept step with our knowledge of the laws which govern race development. Consciously or unconsciously, we have suspended the racial purgation maintained in less developed communities by natural selection.

"There is no hope of racial purification in any environment which does not mean selection of the germ.

"There is no sovereign remedy for degeneracy. Every method is curative which tends to decrease the fertility of the unfit and to emphasize that of the fit.

"The time seems upon us when the biological sciences shall begin to do for man what the physical have done for more than a century; when they shall aid him in completing his mastery of his organic development, as the physical sciences have largely taught him to control his organic environment.

"Eighty years ago there were no physical laboratories in the universities of this country, sixty years ago there were no physiological laboratories, thirty years ago there were no engineering laboratories. Today there is only one laboratory for national Eugenics. I believe that every university twenty years hence will offer its students training in the science that makes for race-efficiency and in the knowledge which alone can make a reality of statecraft."

"SOCIOLOGICAL PAPERS," Vol. III. Published for the Sociological Society (Macmillan Co.) 10s 6d (2½ dollars).

Another sign of the times. These are essays by various authorities, including Dr. Archdall Reid, Professor Thomson, Dr. J. L. Taylor, Professor Geddes, Mr. H. G. Wells, etc. All of them have a bearing on Eugenics and most are interesting if not valuable contributions to the discussion. The most daring is Dr. McDougall's "A Practical Eugenic Suggestion." It is a sort of glorified Queen Anne's Bounty Fund, which as your readers may know already disburses some ridiculously small sum of money to English mothers who bear triplets. Dr. McDougall's suggestion is the employment of a number of parents (Civil Servants he calls them), to bear children at a given rate of remuneration, ranging from £675 for the first child to £1,050 for six children. Dr. McDougall

in his enthusiasm for fecundity even admits that there is much to be said in favor of polygamy, not the polygamy of the harem but a freer kind not very clearly defined. On the whole this is a very orthodox book full of praises of the "family life" which we know so well, but it will take a generation of free discussion before British professors boldly defend unpopular positions where Eugenics is the subject of their essays. Meanwhile we eagerly welcome every such step in the right direction as this bulky volume.

"THE SACRAMENT OF SEX," by Ernest Marklew. The Medium Press. Burnley, England. Price 2s 6d.

Mr. Marklew is a freethinker of some ability, a spiritualist presumably as he is said to be editor of *The Medium*. His preface says, "I have an utter and undying hatred of the filthy thing called free-love, and that I regard as the most fatal form of folly combined with wickedness." As if this were insufficient to assure his readers at whom his refined shafts are aimed, he devotes Chapter VIII. to prostitution, syphilis and free-love, mentioning Mr. E. C. Walker as "one of the chief exponents of the varietists' doctrine," thereby branding himself as one who is unable to plead ignorance as his excuse. This gentleman writes:

"Among a section of American society calling themselves liberal thinkers, there are several apostles of variety in sex relations. The martyrs exceed the apostles in number, and not all the martyrs of sexual variety roam round the country victimizing honest men's daughters and wives. * * * Some of these apostles of variety are married men! One wonders what would happen if their wives indulged in the same practices." (Page 94.)

Mr. Marklew is a young man who will live to regret this immature attack on a cause he evidently does not understand, and he may yet be proud to follow in the footsteps of the Harmans and the Walkers who are devoting their lives to prevent women being victimized and to make prostitution impossible. This will not be accomplished by denunciation of the propagandist but by spreading the light of science and banishing ignorance from the world.

"THE BREAKING POINT," a play by Edward Garnett, London. Duckworth & Co. Price 3s 6d.

This is a play which has incurred the wrath of our British censor of plays—a functionary of the court of King Edward, who has power to prevent any play he dislikes appearing on the British stage. Like all censors he is a mixture of bigotry and simplicity. Any manager anxious to produce a piece which will attract all the worst elements of the town never scruples to tone down the *words* of his play so as to pass the censor. The stage spectacle is easily arranged so as to make up in fleshly suggestiveness what the verbal scenes would never imply to a superficial reader. Mr. Garnett's play is a work of genius and he will probably lose little by the ban of the censor. The consequent advertisement assures success to the publication, and the book will be famous as the battle ground of another battle for free speech. Needless to say there is not a shadow of excuse for calling the play immoral. Its diction is pure, its

phrases are refined, its sentiments are noble, and its story tragically pathetic. It tells of an unmarried girl's agony, fearing that she will become a mother. There is no straining after effect, the plot is absolutely natural, and many of us know in real life how often these horrors occur. Grace Elwood, aged 23, loves a man who is already married. Her relations with him are neither defended nor condemned in the play—they are explained. Nothing but happiness need have followed the birth of Grace's child, in the circumstances postulated by the author. It is only public opinion as represented by Grace's family, notably her pious father, which forces the note of horror. In Act II. is a scene worthy of our greatest dramatists, in which Mr. Garnett makes us see this essential point. If the other acts were anything like so powerful, so arresting, so convincing, this would be the greatest play of the century. For a first play it is sufficiently wonderful, but the characters are not clearly enough drawn in the first act, or adequately enough developed in the third act to give the play the interest or the inevitableness of the greatest drama. But Act II. is fine work indeed, pulsating with life and truth. Without an unnecessary word you are compelled to see the inner meaning of it all. "The Breaking Point" means that a woman has been bound down by conventions until the new life within her forces her to self-expression, and that at this stage she either becomes free or insane.

No wonder the public is aroused to indignation at this latest exercise of the censorship. Mr. Garnett does not mince his words in his prefatory, "Letter to the Censor." He even publishes a "private" letter of the censor's and otherwise treads on the laws of etiquette in his just indignation. He dedicates his play "To the Censored."

I find myself unable to wax enthusiastic over the proposal to abolish the censorship of plays in England. Theoretically I oppose all censors, on principle, and if the abolition of this censor meant freedom from censure I would be glad to abolish him. But my experience of America where you have no censor is not encouraging. I can see that in England now the abolition of a censor *might* diminish instead of increase liberty, by substituting one hundred censors for the one we abolish. My share in the agitation for the abolition of the censor weakens when my fellow-agitators (notably William Archer) say or imply that they think "The Giddy Goal" and other stupid, dreary obscenities of the kind ought to be suppressed. Archer has earned the thanks of all friends of progress as an Ibsen pioneer and as a stalwart worker for a freer theater. But even he ought not to be allowed to censor the plays he (and I agree with him) dislikes and despises.

GEORGE BEDBOROUGH.

THE CHURCH AND THE WOMAN; OR, THE AUDIENCE RISES TO A POINT OF ORDER.

By LOUISA DANA HARDING

Clericals are given to telling us that the church is the best friend of poor femininity. Some women politely respond Amen; others, dipping for the edification of their souls into such a publication as the (Catholic)

New World, grow meditative and manage to keep their enthusiasm in the matter fairly well in hand.

The Reverend Father Burke tells us in the *New World*, issue of May 2, 1908, that "divorce is a direct violation of the divine law. * * * It is against the nature of marriage as symbolized by the union of Christ and His Church. There never can be any separation between Christ and His Church." For those who accept this gentleman as a qualified interpreter of the law of the universe, his argument will be conclusive, although it is not void of resemblance to the early Christian plea that the number of the gospels should be fixed at four, for the reason that there were four winds and the cherubim were four-faced. As far as some of us can see, the spirit of the founder of Christianity and "his" church have very little in common with each other; and we can scarcely speak with propriety of "separating" those things which are not now together. Howbeit, those who are more skeptical will continue with the reading of Father Burke's article on matters which one would naturally suppose mothers were better qualified to discuss, and will discover that divorce is "a crime against the children who have a natural claim upon the love, the protection and the guidance of both their parents." Nothing here about the crime of bringing up children in the atmosphere of discord, or at best forced civility, prevailing in homes where parents cannot love, and sometimes cannot respect, each other. Every little one is entitled to a home life filled with genuine happiness, spontaneous affection and mutual confidence; where these are lacking the church can supply nothing better than the counterfeit of resignation, easily detected by the sharp eyes of little folk. Is a child the better off for the guidance of a parent who is not fit to lead?

"Divorce destroys the peace of the family," says Mr. Burke. If there is peace, and the home is built upon a suitable foundation, there will be no divorce, however great facility the state may afford for obtaining it. The fact that the last statistics for the commonwealth of Ohio show the very great majority of divorce suits in that state to be instituted by women, seems to signify that the "peace of the family" has hitherto been purchased by one party to the matrimonial contract, and at too high a price. Women who have genuinely happy homes adapted to their natures are not anxious to get out of them. One notes, however, that "when a Catholic married couple can not live peaceably together, they may apply to the civil courts for a limited legal separation." But only a moment ago one read that "there never can be any separation between Christ and His Church. It is a crime against the children," etc. How now, the church conniving at a crime? Clerical logic surely taxes the weak female brain. And suppose this legal separation is effected, and reconciliation is manifestly impossible. Would it not be better that re-marriages should take place, so that "the love, the protection and the guidance" of two persons instead of one may be at the disposal of children?

"God created woman to be a companion and a helpmate of man," says Father Burke. Stuff and nonsense, Your Reverence; science supposes the female sex to have been created first, therefore it would be more

logical to say that man was created to be the companion and helpmate of woman, if one wants to put it in that way.

"The primary end of marriage is the generation of children, who will serve God on earth and reign with Him in heaven,"—and who will also, by the way, grow up to serve among the whirling, pounding wheels of the factory, or in the dust-filled atmosphere of dark burrows underneath the ground; or who, missing these felicities, go to "reign in heaven" at such tender ages that surely regents must be appointed for them there! Many of the overburdened mothers of these little ones, weary of life while they should be yet young and strong, go on, too, to the kingdom of glory, where there is said to be neither marrying nor giving in marriage; how then about the children "who have a natural claim upon the love, the protection and the guidance of both their parents?" Bless us, what a friend to women and to children is the Church! This plea for an increase in the population in order that the number of worshippers in heaven may be swelled, is nothing short of preposterous. If "souls" are not born into this life, they are safe as they are now; but should they once behold this wicked world, the probabilities are, according to the theologian, that many of them will go on down the broad and easy path that leadeth to the everlasting fiery pit; so that they would have been considerably better off without the interposition of Catholic prelates and omniscient presidents.

This Catholic priest has the insupportable insolence to quote the apostle Paul to the effect that woman shall be *saved* by averting the "race-suicide" peril. What she is to be saved from, this deponent knoweth not; but as she is now usually better fitted for a harp and crown than is the average male, it does seem a pity that this means of grace is closed to him. If it were not, we should probably not be called upon to read that "those who frequent the Sacraments are admonished and warned of the guilt and of the fearful consequences of this sin" (or taking any means whatever to limit the size of families).

And incidentally, it also seems unfortunate that any woman is contributing to the support of a church with convictions such as are expressed by Mr. Burke. Considering the relative numbers of men and women in this venerable institution, it is no wonder that many a holder of a snug sinecure loves to narrate how woman shall be "saved" (!) by having ten children and persisting in the faith. The over-taxed woman can not find leisure to stop and meditate as to whether "the faith" is worthy of respect; neither has she time to read books written by the heretic. Should she ever cease to be a patient, credulous listener, something else will be in urgent need of salvation, I presume; and your Reverend Orator will be liable to gain no further inspiration in those bounteous supplies of "Caecuban wine, worthy of the cellars of priests," unless he replenishes them by honest work.

The great Indian teacher, Buddha, predicted that one of his women disciples would be the Supreme Buddha, or incarnation of knowledge, in a future cycle. Nothing practical came of this interesting declaration, for the Buddhist philosophy soon became corrupted and finally fused with the old caste-belief; nevertheless, as a woman, the principle meets

with my entire approbation. Had the Christian church been equally generous, instead of reverting to primitive sex-worship and placing woman in its Pantheon simply as the mother of a deity, we should not now have legislatures selfishly considering problems regarding the employment of women only from the standpoint of the physical welfare of "the coming generation." We should also have been spared the dissertations of Father Burke relative to the problems of the family. May the fates prevent that women should be further "elevated" by the followers of Paul.

ANOTHER SLAP IN THE FACE.

A few days ago the mail carrier brought us this letter:
Editor *Eugenics*. Dear Sir:

We never ordered this paper, nor do we know who had the face to send it. Stop it; don't dare to send it longer. I have burned every copy that has come for fear some one might read it that had not the judgment to let its teachings unbalance them. It is ungodly, and while I may be wrong, it seems to me its editor and publishers ought to be behind the bars. Yours,

C. E. NEWBURY.

I have no present means of knowing how Mrs. Newbury's name got on our subscription list. Probably some friend thought the reading of *EUGENICS* would broaden the evidently narrow mental vision of the writer of this letter. This is by no means the first letter of its kind received by us. And our experience is duplicated by that of others who are trying to dispel the popular ignorance in regard to sex and reproduction. W. P. Ferguson, editor of the "*National Prohibitionist*," Chicago, said, in an address before the National Purity Congress, when advocating freedom of speech in teaching the young the dangers that lie in their path:

But you say to me, What will become of the modesty of our boys and of our girls if this policy should be followed out? You say to me, as did a most estimable woman in a letter a little time ago, criticizing an article which I had written upon conditions in a certain city. She said: "I do not wish your paper any longer. My boys and girls know nothing about these things; I do not intend that they shall ever learn anything about these things. I am going to bring them up innocently and send them out into the world spotless, and trust the good Lord to take care of them." And may God have mercy on those poor children reared under such circumstances! And yet by far too many people are rearing their children exactly under those conditions. I say to you, we need the chance to speak plainly and clearly from the rostrum, in the pulpit, and on the printed page, of this evil, so it may be understood.

"My people perish for lack of knowledge," said one of old, but what can be done for those who think knowledge is dangerous, and that ignorance is the best guardian of innocence and purity?

M. H.

RACE-CULTURE AND SOCIALISM

BY DR. C. W. SALEEBY, F.R.S. EDINBURGH.

It is surely a momentous omen that a Socialist review should have lately devoted so many of its columns to the question of eugenics or race-culture—which, as perhaps the greatest of living Socialist thinkers, Forel, has declared, is indeed the root question of all questions. May I,

in the first place, direct your readers' attention to the newly-founded Eugenics Education Society, which numbers amongst its vice-presidents your two distinguished contributors, Mr. Eden Phillpotts and Mr. Havelock Ellis? It is not necessary to repeat in feeble terms their main propositions. Merely I wish to point out that, if not a "State Department," at least a society for the unborn already exists, and as within the last two days this astonished writer has had the opportunity of speaking of its aims before those swayers of parliaments, the Archbishop of Canterbury, on the one hand, and Dr. Clifford, on the other, it may almost be hoped that those aims, from which the Churches cannot indefinitely hold aloof, will make State machinery for themselves before long.

Meanwhile this Society (the secretary of which will be happy to send its "literature" to your readers if they will write to 6, York Buildings, Adelphi, Strand, W. C., London) is already acting upon public opinion. In general, we may say that so far as what one may call *positive eugenics* is concerned, education must be our inchoate method; but we do emphatically believe in legislation with the utmost urgency in regard to certain aspects of what may be called *negative eugenics*. And first, a word as to eugenic education.

In some measure this is within the power of everyone, and it is already a factor of personal duty for all who are in charge of childhood. Suitable literature for their use, at present non-existent in English—a few simple and usually nervous tracts apart—will of course be provided. We have to remedy the amazing ignorance of parents themselves; we have to reckon with the fact that not a few brides are wholly unacquainted with the barest elements of that which their change of state will entail, both as regards themselves and as regards the future; we have to reckon with beautiful but dangerous notions—as that a girl may reform an inebriate by marrying him—a notion futile enough as regards the individual and liable to produce for the future seven devils for one; we have to state the price of prudery in this land; we have to bury, alive or otherwise, Mrs. Grundy—the only woman, perhaps, to whom the word "hag" can decently be applied; and we have to demand the education of children *as for* the supreme function of parenthood—as Spencer urged forty years ago. With such tasks as these before it, the Eugenics Education Society needs and demands the services of all who realize that, human energy being finite, it is best expended where it will bring largest returns, and that no object conceivable can compare in this regard with the practicable object of race-culture. We must slay Mrs. Grundy and we must put our own houses in order if the maternalist ideal is to be realized. Should the reader ask what that is, he may be referred to the great words of Mr. John Burns when addressing the Infant Mortality Conference two years ago, "You must glorify, dignify, and purify motherhood by every means in your power."

On the more obviously scientific side the propagation of the known truths of heredity—a great fact with which, if one may be allowed to say so, some forms of Socialism seem scarcely to reckon—must be undertaken. To this end one may commend Prof. J. A. Thomson's new work, "Heredity," the first treatise on the subject written in full recognition

of the eugenic ideal and the practical meaning of these inquiries.

But also our young Society demands immediate legislative action in the interest of negative eugenics. Indeed, by means of a resolution passed at our annual general meeting, some twenty public addresses delivered by one of our members, and so forth, we shall soon have effected something in regard to the present scandalous treatment of chronic inebriate women by the London County Council. We have obtained the public inquiry demanded, and official recognition of the fact that the need is urgent. There are some fifty chronic inebriate women in Holloway [jail] at this moment undergoing absolutely useless short terms of imprisonment because, over a quarrel concerning 6d. per day per woman, the London County Council declines to put the Inebriates Acts into force, and deprives even intelligent magistrates of the power of committing these pitiable and dangerous women to a reformatory. We revert, in short, to the Jane Cakebread method, despite the passing of the legislation which the life history of that cruelly maltreated lunatic brought about; and further, we provide the conditions whereby the hopeless inebriate shall become a mother (to the extent of between five and six children per woman on the average) of children germinally defective and, to boot, doubtless intoxicated many times before their birth. I have heard of no outrage in modern times, African or other, comparable to this; but at least the London County Council is performing one service for biological philosophy. We know that there may be an antagonism between the interests of the race and the interests of the individual, as both Darwin and Huxley observed, though it was left to Mr. Galton to resolve the antinomy. You save feeble-minded children, and thus get a feeble-minded race; or with Lyscurgus, you expose the unfit and are cruel to be kind. This dilemma, however, kind to be cruel or cruel to be kind, does not exhaust the possibilities. In its present course the London County Council is proving that it is possible to combine the maximum of brutality to the individual and the present with the maximum of injury to the race and the future.

The Eugenics Education Society having, at the least, hastened the appointment of the House Office Committee, is now preparing its evidence, and also legislative proposals which will combine the maximum of kindness, and even of personal hope, for the individual with protection of the future. We ask your readers' help.

[TO BE CONCLUDED.]

DENVER SCHOOL OF EUGENICS

The basis and purpose of the work of our school is as follows:

Long years and vast sums of money have been spent by certain well-known scientists in psycho-mentological research.

Our Correspondence Courses are for the purpose of placing before the public the principles they have brought to the knowledge of mankind.

We teach the training of the *whole man*, mentally, morally and physically.

We believe that every individual will be benefitted and inspired to

nobler and greater things when they understand the dynamic law back of every existing thing.

We believe that the entire human race will be benefitted by a clear understanding of the laws governing sex, and maternity, thereby enabling every woman to decide for herself when, and under what conditions, she shall become a mother.

We believe that the race will be further benefitted when our growing boys and girls are properly instructed in matters of sex, the divine purpose of God in the evolution and reproduction of the human race, that they may become strong, pure men and women.

We believe that every individual should know how to properly *electrify* and *purify* his earth body, that he may be in harmony with the higher law.

We teach you how to overcome poverty.

We know that people do not need to be poor; that all may be blessed with peace and plenty; because Nature has provided everything needful in abundance, poverty is a condition which can be overcome.

By understanding and working in harmony with the law of supply, you can bring to yourself money, friends, education, travel, whatever you desire.

Understand, we do not say you can bring riches to yourself in a single night, nor can anyone do it for you; but you can, by working faithfully and conscientiously a few moments each day, holding yourself at all times in the right emotional attitude, positively change financial or social conditions, and bring to yourself astonishing results.

The diffident, self-conscious woman may take her place in society, assert herself with courage, and compel the attention and consideration she deserves.

It has been shown that *lack of elimination* is the principal cause of disease.

We teach you how to eliminate from the body *effectually* all mineral wastes and acid crystals which poison the blood and other tissues; all fatigue, emotive, and disintegrative poisons, which are the cause of melancholy and despair.

It has been discovered that you can *build in* new brain and body cells.

When you understand the principles underlying this rebuilding, the possibilities of *individual development* are unlimited.

Most important of all, however, are the discoveries concerning the reproduction of life.

When you understand the law which governs maternity, you will never permit yourself to become a mother until you are fully prepared for motherhood by a harmonious mental and physical agreement.

Knowledge will remove forever from your life all fear of chance maternity.

Quality is more important than quantity, and *unwelcome* children mean *degenerate* children.

A noted lecturer said many years ago:

"Science is the only lever capable of raising mankind. Science must make woman the owner, the mistress, of herself. Science, the only

possible savior of mankind, must put it in the power of woman to *decide for herself* whether she will, or will not, become a mother.

"This is the solution of the whole question."

"The babes that are then born will be welcome. Then ignorance, poverty, and vice, will stop populating the world, and we will have a race of moral and intellectual giants."

Motherhood is the Divine *privilege*, not the *duty* of woman.

The statistics of the last few years show a startling increase per capita in murder, suicide, abortion, insanity, and inebecity; and still the cry is "race suicide" when these horrors are traceable directly to the *mental and physical conditions of the mothers* during the period of pregnancy.

Loyalty to your offspring should make you anxious to control your own person.

Luther Burbank says:

"If we could have ten families under ideal conditions where certain principles could be carried out unswervingly, we could do more in ten generations for the human race than will be accomplished by the ordinary methods in a hundred thousand years."

In presenting these courses of study to the public, we have not time to make long arguments or dissertations to prove their value. Our work, however, appeals to the common sense; and if you will bring earnest, conscientious, unprejudiced thought to bear on these lessons, a knowledge of the *truth of our teachings* will develop within yourself.

When you *know* these things:

You need not be POOR.

You need not be ILL.

You need not be MEDIOCRE.

In connection with our school we have a Department of Healing.

Our patients are given full instruction, through correspondence, for their co-operation with us.

Each patient is entitled to and will receive a certain amount of our time and attention each day, and we do not take more at any one time than we can do full justice to.

By our methods of treatment we positively restore health, soundness, or sanity, permanently.

We also correct bad habits in young or old, or treat you for success.

WE GUARANTEE to put new energies into you; revive hopes; excite new ambitions; increase your executive ability, your vitality, and build up your bodily health.

Faithfully yours,

THE DENVER SCHOOL OF EUGENICS.

A DREAM.

For hours I had sat staring out over the prairie toward the blue mountains. I was pondering over that inexplicable mystery—life. I saw the living sunlight scintillate and burn. I heard the incessant hum of multitudinous insects. I saw a shiny little snake glide noiselessly

through the stubble at my feet. I plucked a bell from a yucca stalk and peered within the waxen petals.

That night I dreamed. I walked on the seashore in the early dawn. By my side was one whom I had never seen before and yet I seemed to know her. Her step was firm and sure. She was old—old as life and strong as death and kind as love. She said to me: "Come, I will show you the mystery."

She led me over a sandy stretch of beach to a clump of sea-grass. There a young girl sat, silent and alone. Her hands were folded listlessly. She seemed waiting for one. I thought she had waited long. There was a wistful, far-away look on her young face. She gazed out over the blue water. She did not heed our approach.

The old, kind, strong woman started forward. I stayed her lifted hand. "Ah, do not touch her. See, how beautiful she is! Her cheek is so soft and round, her lips are so full and red, her eyes are so clear and wonderful! You will hurt her. Ah, leave her as she is! Let us pass her by."

And the kind old woman smiled at me and said: "You know not what you ask. Those whom I leave untouched live a meaningless existence. She is mine. I cannot leave her, and her time has come. If I touch her she will awaken. She dreams now. It were best that she 'waken.'" And she laid her hand on the young girl's heart. I saw the girl start and I saw her fair, naked bosom heave like as if a storm had crossed over the rippling blue sea. She rose to her feet and stretched out her arms and ran swiftly over the shore. I looked where she ran and I saw one come to meet her and together they walked slowly away, their arms encircling one another and they gazed into each other's eyes.

I looked toward the old woman and said: "It was well you touched her. She was beautiful before. Now she is more beautiful." The old woman smiled and said: "So it always happens."

A long period of time elapsed in my dream. I saw the old woman again. She said: "Come, I will show you more."

So she led me to a cottage overhung with vines. We entered and I saw her whom I had seen on the sea-beach. She was humming lilting love-song. Again the old woman, unperceived, lifted her large white hand, and again I whispered, "Ah, do not! See how lovely she is!" But the old woman touched and I saw the girl quiver and start and I thought she swayed ever so little and she laid her hand where the old woman had touched and I saw the blood come and go from her face. Then I saw her start and listen for his footsteps and soon she hid her face on his breast and when he tried to lift her face she clung to him and whispered something in his ear. Then she threw back her head and looked into his face and I trembled before such living beauty.

Again a period of time elapsed in my dream and again I saw the old woman. Silently she beckoned and silently I followed.

Once more she led me to the cottage. I saw the young woman bending over her sleeping babe. She looked weary and her face looked tired and wan. She stood silently and long and I heard her heave a heavy sigh. The babe stirred and I saw her bend closer and when she lifted

her head I shaded my eyes before the transfiguring light on her face. I silently waited for the old woman to touch. She laid her strong white fingers on the young woman's eyes. I saw the patient, tender look leave her face. I saw her start and shudder. I saw she suffered. With a hand resting on the coverlet, she leaned out of the open window and looked longingly out into the open. I said to the old woman: "What is it?" She said: "She longs for freedom." "But," I said, "the child?" "Yes, she will tarry awhile with the child, then she will go with the child into the world. She sees motherless babes outside; she hears the low, discontented, bitter sighs of her sex. She hears the oppressed and angry cry of the workers. She would strike a blow for freedom."

The woman turned from the window and again I saw her face. The brooding, tender mother-love was there, but a fixed, determined look had hid the weariness. I saw gentleness and strength, tenderness and power, mother-love and sex-rebellion writ upon her brow.

I turned to the old woman and asked: "Who are you who perform such miracles by your touch?" She replied: "I am Experience. It is thus sometimes I work with woman, and thus I determine her destiny."

And then I awoke. The sun was shining on the mountain tops.

LILLIAN BROWN THAYER.

EUGENIC CO-OPERATORS.

J. B. Billard, Kansas, \$5; C. T. Sprading, California, \$2; Wm. B. Butt, New York, \$1; Harriet B. Foster, New York, \$4; H. H. Cady, New York, \$2; W. P. Weldon, California, \$5; Paul L. Sautter, Pennsylvania, \$1; Ella Slater, Missouri, \$2; O. P. Loomis, Virginia, \$2; Marie M. Johnson, Utah, \$3.75; A. F. Howard, Oregon, 50 cents; A. Ryckoff, New York, \$1.25; Henrie Drake, Texas, \$5; Mrs. E. S. Gardner, California, \$1.30; Samuel Rosenbloom, New York, \$3; Dr. M. A. Cohen, New York, \$5; Lillian Harman, Chicago, \$10; Henry Bool, New York, \$2; Otto Carque, California, \$5; S. O. Bishop, Louisiana, \$5; G. Bernard Shaw, London, £20; W. H. Wilgus, Illinois, 30c; Wm. B. DuBois, New Jersey, \$3; Geo. Bedborough, London, \$1.20; Fannie William, New York, \$2; T. C. Taber, Missouri, \$5.

If any names have been omitted that should appear in this list of helpers, the omission will be gladly corrected later.

(Continued from inside Front Cover.)

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"Religious, Political and Social Freedom," by Dr. Juliet H. Severance. Price 10 cents.

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We also sell Edward Carpenter's "Love's Coming of Age." Price \$1.

Dr. Alice B. Stockham's "Karezza." Price \$1.

George N. Miller's "Strike of a Sex." Price 25 cents.

Some of the abovenamed books and pamphlets are getting very scarce and will not, probably, be republished in their present cheap form. First come first served while the supply lasts.

Address JOURNAL OF EUGENICS, 649 S. Main Street, Los Angeles, Cal.

Money orders and bank checks should be made payable to M. Harman, publisher of Journal of Eugenics.

Various Voices.

This is the Eugenist "Correspondence Bureau," or, perhaps better called the "Eugenist Drawing-room"—the room in which all the family are supposed to convene at regular intervals for confidential interchange of thoughts, opinions, suggestions upon matters of mutual interest. It is much better, as some of us think, that the *name* of each

writer be given, so that the personal identity of each be known to the rest of the family. Postoffice addresses can be had by inquiry at this office; or a letter addressed to any one of the various writers in this department, if sent in care of this office, will be duly forwarded.

M. H.

Am pleased to hear that you are no longer fooling with second class rates of postage. I will pay my own in full letter rates if necessary; then we may bid defiance to the postoffice authorities. Am glad you are in the Free West. The world moves.

H. W. HUNT.

Maryland.

According to promise I herewith send draft on New York for \$5, for four yearly subscribers. Please send *Eugenics* to the enclosed names.

HENRIE H. DRAKE.

Texas.

There is yet much work for you to do. I trust you will be given the strength with which to do it. In about fifty years you will begin to be appreciated. The descendants of the people who are now cursing and persecuting you will then build a monument over your grave. Enclosed I hand you postoffice order for \$2, for renewal.

J. W. KELLEY.

Indiana.

I realize what it means to have a delinquent list, as I have been going through that experience myself. I sail for Holland, June 1st, and will then go to England to lecture for the suffragettes there.

CLARA B. COLBY.

[Editor "Woman's Tribune," Portland, Oregon.]

Enclosed find check for five dollars. Please send *Eugenics* to the enclosed name.

HARRIET B. FOSTER.

New York.

The June number of *Eugenics* throws new light on the subject. I send \$2 more for extension of subscription, as it's quite evident you have your hands pretty full. I notice I am given credit for \$1.50 in your printed list of credits. I sent you \$2. I think E. C. Walker's advice is sound. Peace of mind is worth much. The suggestion of J. W. Lloyd for Shaw introduction is O. K.

HENRY BOOL.

New York.

As you know, I have been a fellow victim with you of our worse than Russian postal censorship. So I can very well sympathize. Let us console ourselves with the thought that our experiences will help to waken people to the need of better ways and that those who come after us will have the way made smoother for them.

PAUL TYNER.

Wisconsin.

I should have complimented you on the last few issues of *Eugenics*, for they were certainly all that could be asked for in appearance, and better still, useful reading matter inside. I enclose you order for \$1.00 which may help a little. Did you ever complete a book which you were contemplating awhile ago on your personal reminiscences? Wishing you every possible success in the work that you have been at so long.

O. P. LOOMIS.

Virginia.

[The book has never been completed. See the chapter in this issue entitled "Biographical."—M. H.]

I herewith send you check for five dollars which is to be used in getting *Eugenics* published. I realize that this small amount cannot help much, in itself, but if you have received many such amounts it will make the whole larger.

W. P. WELDON.

California.

[Brother Weldon is rightly named. "Well done thou good and faithful"—not servant, but co-operator.—M. H.]

Ideal Homes.

All comrades interested will please send self-addressed and stamped envelope for particulars. We propose forming a club for the purpose of purchasing a suitable tract of land upon which members may build homes and live according to their own ideals. Individualists who will co-operate in business preferred. Address Dept. C., American Journal of Eugenics, 649 S. Main St., Los Angeles, Cal.

You don't seem to need us as much as we seem to need you. You are embodied victory. Putting you in jail don't defeat you. It delays your body

but your soul keeps right on. I am always at a loss for words with which to address you. You are so far ahead of words. You are ahead of condolences and congratulations. I guess the only thing that keeps up with you is love. My love always attends you. When they locked a jail door on you my love was inside not outside that door. * * * I have a hard time keeping my own paper alive. I wonder why I even try. There seems to be no reason for it. Nothing but a dogged, may be a blind impulse, which I do not have the resolution to disobey.

TRAUBEL.

[Horace Traubel, editor of "Conservator," Philadelphia.]

You are a brave man—whether wise or unwise. For one of your years it is a great undertaking. Is Lillian to be with you? I certainly hope so, and that the greatest success will be yours in the noble work of trying to bring about conditions of parentage that will be productive of a higher type of humanity.

I have collapsed this winter from overdrawing my vital bank account, and am not at all strong now. Wish I could send you a handsome check to help along, but as that is impossible I send my best wishes and helpful thoughts as my only possible gift.

JULIET H. SEVERANCE, M. D.

New York.

[Lillian will not come to California yet awhile. Business matters in Chicago will prevent, for some time ahead, but she will continue to help *Eugenics*. See what she says in the February number. Many friends of Dr. Severance will be glad to know that she is still on deck, though temporarily prostrated by the New York climate.—M. H.]

Got back from Europe yesterday and find yours of May 1st. I enclose \$1.00 for renewal subscription. Am quite feeble, but hope to recuperate and do some good work yet. I hesitate to send a dollar bill in a letter, for the mails are not as safe as they might be. I send check, and ten cents for collection. LEVERSON.

New York.

[We do not often have to pay for collection of checks or drafts, especially if on New York, and so do not ask for collection money, but if our friends will kindly remember that we

are sending the magazine at third class postage, an additional 24 cents for postage, when renewing, will be gratefully received.—M. H.]

Socialism and the Schools.

Would it not be the correct principle in regard to the schools for each parent to be required to pay the full cost of his or her child's schooling, just the same as parents are now required to pay the full cost of their children's food and clothing?

Of course, in either case, where the parents are unable to pay the cost, the child ought to be aided, as a failure to be supplied with food and clothing, and a common school education would inflict a life of misery on the child without its consent; but why should not each parent be required to pay his or her child's school bill, if able to do so?

To educate all children by a fund raised from a property tax, as at present, is to favor those with large families at the expense of those with small ones.

I am opposed to State Socialism, for this and similar reasons. Why should not *Eugenics* take up the school question and expose this injustice by argument and by concrete illustrations that would make its enormity at once plain?

FRANK L. POLAND.

Freeland, Musk Co., Ohio.

P. S.—I recently saw that Mrs. Elsie Clews-Parsons, daughter of Henry Clews of Wall street, and wife of Congressman Herbert Parsons, has written a book in defense of "Trial Marriage." Might it not be well for you to try to induce her to subscribe for *Eugenics* and give it some assistance? She is, I suppose, abundantly able to do so, and might not her influence be of great value in opposing the postal inquisition? F. L. P.

THEY MAKE YOU THINK!

And that's why you should read "Chips from the Rock of Truth," and "The Object of Living," two thought-provoking, optimistic booklets by Will J. Erwood.

Nearly a hundred pages, only 25 cents each, postpaid. Send now. Address

WILL J. ERWOOD,

Dept. G. 104 No. Fifth Street,
Elkhart, Ind.

I think sex education more necessary for our happiness than any other. I have just read a letter from a minister of the gospel to a young man at a boys' school on the Hudson river in New York. The boy, who gave me the letter, was a strong, healthy young fellow, and consequently felt more or less sex passion and desire. In alarm and disgust at what he regarded as irrepressible vileness he wrote his minister for advice, hence the letter. The minister honestly confessed that he really could not help admiring a beautiful woman but said he was very much ashamed of it and advised the boy to pay no attention to woman's physique in any way. He deplored "diaphanous dresses" that revealed a little of woman's form and told the boy to regard the soul only. I could not help wondering how he could worship a God that endowed woman with such a nasty thing as beauty of form.

Such things show how badly the world needs educating in Eugenics. You are doing your part to educate them. Will look for the coming number eagerly.

JOHN W. VANDEVENTE...
Colorado.

HERE YOU ARE SURE

To grow well, strong, and happy.

We make no half-way promises, we know what has been done.

During the last twenty years more than 200,000 chronic invalids have been healed in Europe and America by the methods we employ. Every known disease responds to this treatment, as the record of cures will show. We welcome especially cases that have puzzled the physicians or that fail to yield to the agencies of Nature cure as ordinarily practiced.

Results are quickest and most astonishing in Rheumatism, Dyspepsia, Liver Complaint, Kidney Trouble, Catarrh, Nervousness, Mental Depression and Sex Disorders. Time for complete recovery, from two weeks to six months.

Prices for treatment and instruction \$2.50 a day, \$16 a week, \$60 a month. No room for charity patients. 32-page booklet for those who value their own salvation at not less than a two-cent stamp. Put the stamp in an envelope

and send today. Act and start being healthy.

NATUROPATHIC HEALTH HOME,
Benedict Lust, Director., Butler, N. J.

In Memory of the Death of Thomas Paine.

I take great pleasure in renewing my subscription for *Eugenics* and ordering two copies of your biography. Send notice, when ready, for the money. I am very busy just now, making arrangements for celebrating the centennial anniversary of the death of Thomas Paine and the birth of Charles Darwin, Abraham Lincoln and Edgar A. Poe—birth of the philosopher, the statesman and the poet; men for whose entrance into the world of thought the genius of Paine prepared the way.

As you are aware Thomas Paine was opposed to chattel and sex slavery. A number of Lucifer's subscribers have always responded to the call for aid on occasions like this, and I hope they will not be unmindful that the due celebration of the hundredth anniversary of Paine's death will require some expense. I hope, therefore, that those who are in favor of duly celebrating the centennial anniversary of the death of the "author hero of the Revolution," at New Rochelle, N. Y., at the house in which he died, will communicate with yours truly,

JAMES B. ELLIOTT,
3515 Wallace St., Philadelphia, Pa.

Please find enclosed check (\$5.00) towards *Eugenics* Fund.

New York. M. A. COHN.

Back to the Land.

I think R. J. K.'s colony idea is good, as far as it goes. The site should be central and should embrace all possible natural advantages—good soil, ample water power, high altitude and as near a large commercial center as practicable, where several thousand acres are available. I would suggest somewhere near St. Louis, on the great "Father of Waters," the Mississippi Valley, on the Missouri side of the river. I have a spot in view which seems ideal, and I have an invention which could form the basis for a gigantic manufacturing enterprise; but to find the human material for its organization,—there's the rub.

I think J. Wm. Lloyd's and C. S. Wood's suggestions in the June number are good. Why not write the book and then start the colony, letting the magazine rest awhile? * * * I consider the three most gigantic fallacies in all human affairs are, first, the Conventional Diet—eating dead animals as food; second, the Marriage Institution, and third, The Church—these three are chiefly responsible for the general mix-up, the general tangle and uncertainty now everywhere prevalent. I am handicapped at present by damage done me by the flood, but as soon as I recover from this set-back will send you money towards the autobiography. Get that out by all means, as promptly as it can be done. No doubt Shaw & Tucker will assist. I am still very much alive, and you can count on me for my share towards the betterment of conditions both in the mechanical and social realms. Always your friend,
Missouri. Z. J. C.

I send you \$1 as a concrete and material form of my enthusiasm for the work. Do with it what you wish to keep up the publication of *Eugenics*. Have you Lois Waisbrocker's books? Especially "My Century Plant." What is the price of this book?

Do you know if I could get a copy of Ruedebusch's "The Old and the New Ideal" anywhere? A good second-hand copy would suffice. Perhaps some radical would sell me his copy.

I see our courageous friend Bernarr Macfadden is in the toils of the postal inquisition. I hope the supreme court will reverse the decision of the lower court when his case comes up next November. He is doing good preparatory work in awakening the people to the evils of prudery.

I would like to know more of the *Eugenics Colony* you spoke of forming in California. I would join such a colony if conditions were favorable to making it a success.

PAUL L. SAUTTER.

Philadelphia.

[We have most of Mrs. Walsbrocker's books. "Century Plant" is \$1, in cloth; 50 cents paper cover. We do not sell "The Old and New Ideal." It has been declared unmailable by the postoffice authorities. Just now I

seem to have no time or strength to spare to the work of organizing colony movements. Letters in reference to California colonies may be addressed to "R. J. K." care this office.—M. H.]

Do you believe we humans are as important as pigs, potatoes and pups? Do you believe that we, and even the children, should know as much of ourselves as we know of fishes, flowers and frogs? Do you believe in better progeny, an elevated race any way? Then send \$1.24 for *American Journal of Eugenics* for one year and be in the van of progress.

Published at 649 S. Main street, Los Angeles, California.

[The above is copy of the "sticker" spoken of in the article, "Helpers Wanted."]

Credit the five dollars as you choose—to "Lucifer," if you wish. That is a better and more convenient name than the *American Journal of Eugenics*, but don't think I mean to limit my support to merely keeping up my subscription. On the contrary, I shall support you as strongly as my means and leisure will permit, in the advocacy of the rights of lovers, rights of mothers, rights of the unborn—which rights you have done so much toward bringing to popular notice—so long as I believe you to be true to your principles. . . . I could wish that you had some strong young man, thoroughly imbued with your ideals, in training now, to take up the burden when you are no longer able to bear it.
W. D. J.

California.

[Yes, this office greatly needs such a helper as Bro. W. D. J. speaks of; one who is qualified, by previous experience, to take my place when my physical strength fails. One who has the movement so much at heart that he (or she) is willing to give time and energy to the work for little more than a bare subsistence.—M. H.]

I hope you will soon be able to finish your Biography. I will take three copies when it is ready, and perhaps more.
GEORGE B. WHEELER
Chicago.

I am delighted to know that you are still able to register your protests and convictions in the field of thought and life. June *Eugenics* arrived this morning. It is fine. I am indeed moved by your constancy. Only joy can come to you at last as reward, for all you have done and suffered. I enclose \$1.50 which please use for some little personal comfort or luxury for yourself. It is small, so small it seems valueless. I wish it were a hundred times more. For the additional \$1.25, please send *Eugenics* to Miss L. A. M.

MARIE M. JOHNSON.

Utah.

[Most sincerely do I thank the writer of this letter for the spirit that prompted her donation for my own personal benefit. Indulgence in luxuries, as such, is of course not to be thought of by one who is straining every nerve and muscle to make *Eugenics* live, but a certain expenditure for the "comforts" of life is really necessary in order to gain strength to do effective work. Thanks also for the dollar for a new sub., and the 25 cents for postage. If Marie M. Johnson will kindly send the name of another friend to whom *Eugenics* can be sent a year for the \$1.50 she sends for my personal benefit, I would much prefer it so.—M. H.]

If, in continuing to print matter so offensive to the self-constituting judges and blindly permitted powers that be you get into trouble, I shall not pity you, nor consider you an object of pity. You have my fullest sympathy and moral support (and so soon as possible, financial also) in your struggle for human progress. I cannot re-read back numbers referred to, having passed them along to others who might think it as useful and moral to improve the human as the plant and the animal.

I am glad to belong to the society of Universal Brotherhood with such men as you and the Dean of the P. C. O., who not only think and have the courage of their convictions, but are so constituted morally that they must live their truth regardless of consequences.

Every child born of pure love, desired and made welcome, is of immaculate conception, and makes parenthood divine.

Every child has a right to demand a heritage of health, which is impossible outside of harmony of body and mind.

Mothers should be pure in thought and life; fathers should be clean, soul and body; children should be taught the sacredness of the forces that have built their being, also their duty to those that are to follow.

Motherhood is a sacred thing, the state and nation should guard and protect its mothers.

We may work while we can, and starve when we must. We may marry for money, position or lust, but we may not teach a better way to a nobler future. Oh no! it might expose the putrefaction now going on. It is so much better to keep it hidden than to bury it. Cremate it, I say. I, too, am an outlaw in my ideals.

J. S. WOOD.

California.

I congratulate you on the resurrection of *Eugenics*, and on its fine appearance, and trust now:

"Dammed be he who first cries hold, enough." The idea of a great people in the free Republic of the United States being treated by a set of vicious ignoramuses as though we were infants in our swaddling clothes! It's preposterous.

OTTO WETTSTEIN.

Illinois.

All the power the capitalist masters now possess is being brought to bear against a free press. It seems that the "Appeal to Reason" and *Eugenics* have had to combat these tyrants almost single handed. My heart is with you, but I am unable to help in a more substantial way.

LESTER HAYES.

Washington.

Several months ago I sent Lillian \$2 for the sustaining fund. At the present time I cannot do any more than enclose \$1 to renew my subscription. It looks now as though we shall have to go to war once more to regain those liberties our forefathers fought for.

ALBERT STEINHAUSER.

Minnesota.

If my arms were only as big and as strong as my heart I would reach over the intervening miles and give you a reassuring "pat on the back." I am only one of thousands who want to help, and these big out-giving heart-throbs can do their part. Your work is the biggest thing that has been attempted in many centuries and will undoubtedly do more good than any other reform. The people's needs are not as important an issue as the people who need, and that is your big work. If by your efforts we can convince the world that it is better to have the right kind of folks—born and bred in the right way, with the right ideas of life and what life means, you will have done the greatest good to humanity. Well, you have started the work; you are making people think; whether they like it or not does not matter so much, for even their disapproval helps. It is just a question whether nature is really off-color or not, and convincing people that all God's work is good and not just some of it. Take care of your health, for we need you and many more like you. I am enclosing a dollar for another year's subscription. Let me help you again—its a pleasure. Good luck to you. May your heart be light and your purse heavy.

MRS. FLORENCE M. RODGERS.
Texas.

I have a work written locating "Pluto's Dominions" in Central America, and am anxious to get enough together to get that printed. You know we "crank fellows" always have some iron in the fire and some of us have a good many, and it seems to require all our energies to keep our particular fire going. I hope you will succeed. But just now is a most difficult time, and so it will be for the next two years or more. Most truly your brother in the field of reform and revolution.

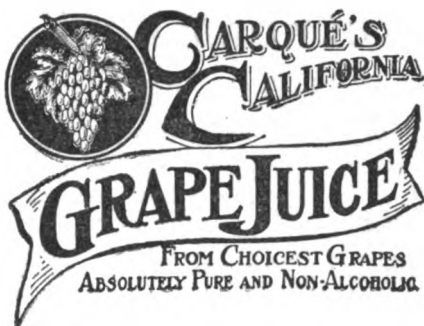
DANIEL W. HULL.

Washington.

You must be in love with your work (your child), or you could never keep on as you do. It is up-hill work to drum up money and sympathy for the cause. If I ever get to the Pacific Coast I hope to have the pleasure of meeting you.

JOAN FLORA TILTON.

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HOW TO HAVE PRIZE BABIES.

A SHORT TALK TO SENSIBLE PEOPLE, ADULTS OF BOTH SEXES.

Some folks do not favor plain talk; they would prudishly prefer our headline to read: "How to Be Prudent Parents and Produce Praiseworthy Progeny."

Herbert Spencer wrote: "For the due discharge of parental functions, the proper guidance is to be found in science."

Amen, say we; just so; that's it; and after learning how to live right for your own sake, nothing can be more important than knowing how "to have and to hold" prize babies.

If "race suicide" is deplorable, then race improvement (stirpiculture, or scientific propagation) is very desirable, and, in short, plain talk, that simply means knowing how to mate and breed.

To wed or not to wed—when and whom to wed,—these are questions that most normal men and women must decide some time.

To breed or not to breed—who may and who ought not to—are some more questions that occur to thoughtful persons with due sense of responsibility for their acts.

Reckless, thoughtless, and ignorant people are overtaxing all public institutions with foundlings, feeble-minded, crippled, and incorrigible children.

To ruin yourself by ignorant misuse of mind or body, and have "hell to pay," is sorrowful enough, but

To pass on your blights, defects and diseases to innocent babes becomes a crime grievous in proportion as we come to know better.

At marriage ceremonies we are generally reminded that "marriage is ordained of God," and scripture teaches that "male and female created He them."

Then true reverence for Divine wisdom requires us to study the natural relations of the sexes, and learn all we can of harmonious marriage and wise parentage.

Newspapers are overloaded with sickening details of mismatched couples, marital murder trials, divorce suits, deserted infants, and no end of the mutual miseries of marriage.

"Is marriage a failure?" is becoming a general cry, since many fools rush in where wise ones fear to tread.

Ella Wheeler Wilcox, in the *New York Journal*, rightly says: "Who is to blame but the fathers and mothers of both bride and groom? *It is upon the fathers and mothers of the land that nine-tenths of the blame for all unhappy marriages of the world rests. It is the ridiculous false modesty of parents and their shameful indifference to a subject which is the root of all existence.*"

An editorial in the *Minneapolis Tribune*, a conservative daily, well says: "After all, we are not very wise in dealing with obscure but vital questions that underlie the very foundations of civilized society. . . . We pour out money like water to endow colleges to teach everything, from Sanscrit to making mud pies, excepting the laws and conditions of that on which the vitality and perpetuity of the race depends. *We teach sons and daughters everything on earth except how to be fathers and mothers.*"

Parents should read up and do their duty, and when they fail, young folks should instruct themselves by the aid of good books. Therefore we say to them: "Look before you leap," be careful, go slow, study up, and prepare for the most important steps in life!

Those who agree with us so far will be glad to learn further of a book which essays to cover all these points, and which has been happily named Dr. Foote's "**HOME CYCLOPEDIA of Popular Medical, Social, and Sexual Science**"—largely devoted to the consideration of **Love, Marriage, and Parentage**, and all most pressing problems of family life. This is **THE BOOK** for every one who is married or expects to be. About half of it is "plain home talk" about the sexual relations, marriage, its history in all countries, curious varieties and experiments, mistakes, reforms and possible improvements. All who hesitate to consult home physicians about delicate questions will find them plainly answered in this great work of 1,200 pages, by an authority of fifty years' experience. By mail to any address for only \$2.00.

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